

The LUTHERAN



FUTURE MISSIONARIES MEET A CO-WORKER
Three Northwestern Seminary seniors will go to foreign fields

Vol. 34, No. 17

JANUARY 23, 1952

10 CENTS

The Right Place

IT HAD BEEN A VERY trying morning. The stylus continued to tear holes in one stencil after another as I attempted to letter the monthly calendar. The ladies who were to help me get out the mail were due shortly. The post office deadline for "permit mail" was fast approaching and the stencil was far from finished. My nerves were getting more and more taut. A stranger appeared in the church office doorway. At one glance I knew he wanted help. He didn't know it, but his cause was lost before he spoke.

"LADY," HE BEGAN, "I wonder if you would have a pair of pants around here to fit me?" Anyone could tell he needed an oversize pair. "I am an epileptic," he continued, "and I will get a job if I go to see a certain man this afternoon. I hate to go with these worn pants, for you know it helps when a person looks neat."

Although the church vestibule was piled high with clothing intended for

Korea, I thought only of getting rid of added irritation, so suggested he go to the Methodist church two blocks away. He thanked me and left.

About a half hour later to my surprise the same man, with neater appearance again stood in the doorway.

"I came back to thank you," he said. "I'm so large, it's hard to get fitted, but they had a pair which was exactly what I needed."

"But I didn't do anything!" I protested. "Oh, yes, you did," he replied. "You sent me to the right place. Thanks very much."

THE SILENCE AFTER HE LEFT WAS vibrant with my confused thoughts. Once he had returned to give thanks and for such little help. This time the Methodist church had been the "right place." I prayed that ours would be the "right place" the next time someone needed help.

—MILDRED GARTELMANN



The LUTHERAN

News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders

Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include reprint of old address or an exact copy of that stenciled address, together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1952, by the United Lutheran Publication House Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879.

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COVER PICTURE. At Buck Hill Falls last month, three seniors at Northwestern Seminary were accepted by the Board of Foreign Missions for overseas assignments. Upon graduation in May, Mr. and Mrs. Dennis K. Koch will go to Japan, Mr. and Mrs. Robert M. Law to India, Mr. and Mrs. Walter W. Mattson to Japan. The new missionaries and their wives are talking with Dr. I. N. Joseph, medical missionary in India, who is now studying in the U.S.

THE CHURCH IN THE NEWS

ULC had biggest home mission year

More new United Lutheran congregations came into existence in 1951 than in any other year since the ULC was formed. Forty-eight were organized. (Final tabulation may bring total to 50.)

This was the largest number since 1903. In that year 59 congregations now belonging to ULC synods came into existence. Peak of home mission history in the ULC synods was 1888 to 1892, when large-scale immigration from Europe—plus ardent missionary spirit in the American churches—resulted in an average of 55 still-existing ULC congregations each year.

The big depression in United Lutheran home missions began in 1932, continued until 1946. The 48-congregation total last year is double the average of the past 25 years.

Forty of the congregations organized in 1951 are receiving financial assistance from the United Lutheran Church Board of American Missions. The others are aided only by synods. Several share pastoral service with some previously existing congregation.

There is a reason

Big up-sweep in home mission pace is explained by the fact that most of the 4,165 ULC congregations have recently been giving the United Lutheran Church greatly increased sums toward its annual budget.

Early in 1951 there was sufficient cash in the ULC treasury for a special grant of \$187,666 for the American Missions board. Even with this the board reported recently that it is \$50,000 short of meet-

ing 1952 needs of congregations already organized.

The United Lutheran Church 1951 income total, which will be reported at a Executive Board meeting this week, may warrant another special grant for home missions this year. Basic ULC budget allotment for home missions in 1952—\$1,469,100.

Besides increased financial support, an essential factor in establishing new congregations is the increase in number of young men being graduated from theological seminaries (*about 175 a year now, 100 a year in 1941*). There wasn't any point in organizing more congregations until the supply of pastors increased.

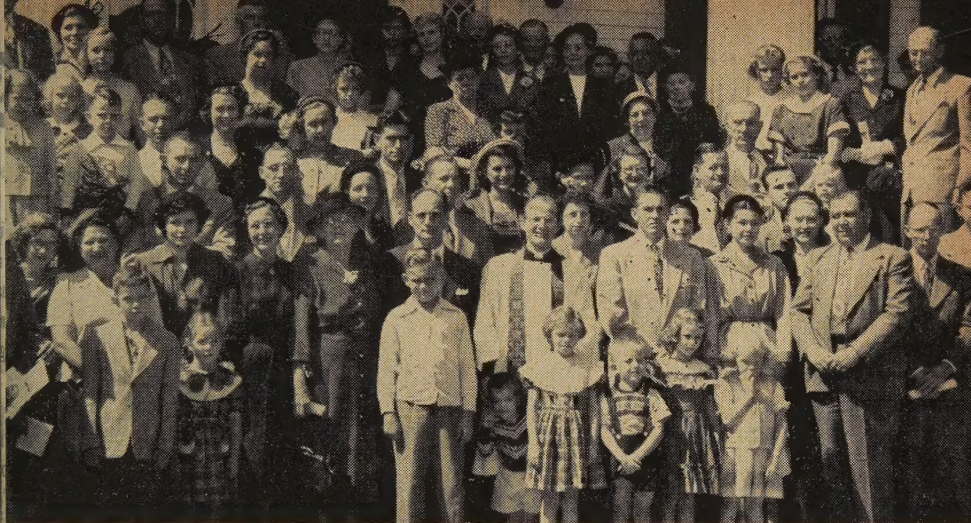
Missions are widespread

The 1951 crop of new ULC congregations is scattered across 18 states, five Canadian provinces, Puerto Rico. Largest number is on the West Coast—seven in California and three in Washington and Oregon. Alabama, which had three ULC churches previous to 1951, got three new ones last year.

Six of the congregations were formed by Estonian and Latvian immigrants in Canada, four in Ontario, two in Quebec.

Totals for the synods (according to THE LUTHERAN tabulation) are:

California	7	Nova Scotia	1
Canada	7	Ohio	1
Florida	1	Pacific	3
Georgia-Ala.	3	Pa. Ministerium	3
Illinois	1	Pittsburgh	1
Indiana	3	Rocky Mountain	1
Maryland	2	South Carolina	2
New York	2	Virginia	2
North Carolina	4	Western Canada	1
Northwest	2	Puerto Rico	1



WAITING FOR A NEW CHURCH

These people in North Augusta, S. C., will organize a congregation early in 1952 near booming new Savannah River atomic energy plant

Central Pennsylvania gives a million
Never before had a United Lutheran synod received a million dollars in one year for its benevolence budget. The Central Pennsylvania Synod set its 1951 goal at \$992,363—76 per cent for the ULC and the rest for its own expenses. Even on Dec. 1 it seemed unlikely that the goal could be reached.

But offerings from the congregations ramped the CP treasury in the days just before the books closed Jan. 7. Biggest day was Jan. 2, when \$115,699 for apportionment was received. Total for the year—\$1,017,548.48.

Other Central Synod benevolences: \$215,584 for World Action, \$181,836 for CHEY, \$128,705 miscellaneous) bringing the 1951 figure to \$1,553,673.

Close behind the Central Synod was the Ministerium of Pennsylvania which received \$945,428 on apportioned benevolence in 1951. About 73 per cent of this was forwarded to the ULC treasury and the rest used for synodical purposes. Other Ministerium of Pennsylvania benev-

olences (\$250,954 for World Action, \$299,081 for CHEY) brought the total to about \$1,500,000 (final figures are not available).

Reports from other synods will be received in New York this week when the ULC Executive Board meets. ULC books for 1951 closed Jan. 21.

Clara Sullivan leaves Communist China

Only one United Lutheran missionary was left in China last week. Communists had given an exit permit to Miss Clara Sullivan at Tsingtao in Shantung province. She went to Hong Kong and will soon return to America. The missionary still in Communist China is the Rev. Paul J. Mackensen who went there in 1948.

The Rev. Charles Reinbrecht, who had been in British-held Hong Kong since Communists captured Tsingtao, is now in the U.S. on furlough.

Miss Sullivan is a veteran in the church's foreign service. She was held in China as a prisoner of the Japanese in 1941. When Communists came into

Tsingtao in 1949 she refused to leave. A year ago when Communists began preventing any further missionary work by Americans, she applied for an exit visa.

This month there were only 10 Lutheran missionaries of all nationalities in Communist-controlled China, although a strong force continues in Hong Kong. One Lutheran, the Rev. Felix Paulsen of the Schleswig-Holstein mission, is imprisoned in Kwangsi province.

President Hoh resigns at Mt. Airy

Dr. Paul J. Hoh, president of the Philadelphia Theological Seminary since 1945, resigned this month because of long-continued ill health. The resignation will be considered at a seminary board meeting in February. Dr. Hoh is a patient now in Philadelphia's Lankenau Hospital.

Since graduating from Mt. Airy in 1918 Dr. Hoh served as pastor, editor, professor, and seminary president. He was staff editor of the ULC Parish and Church School Board in preparing the *Christian Life Course* which was used in thousands of Sunday schools until recently. Among his books is *Parish Practice*, a manual in church administration.

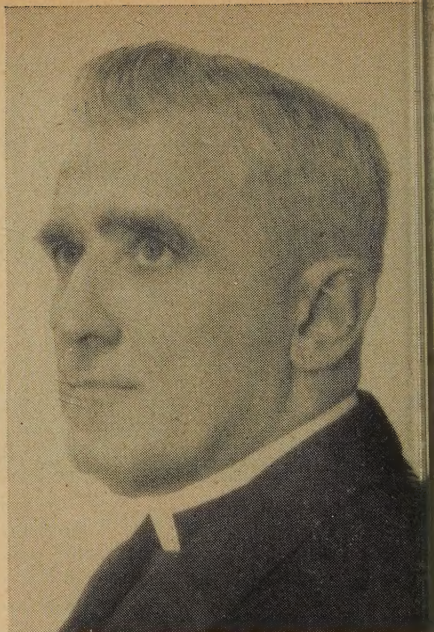
Clark won't go to Rome

Fifty million Americans were lined up in opposition to sending General Mark Clark to Rome as U.S. ambassador to the Vatican. That was too much opposition even for a battle-toughened soldier.

The general requested the President to drop his name from further discussion of the Vatican embassy question.

Even if President Truman names someone else—"at a later time," as he promises—the chances are 100 to 1 the nomination will not reach the Senate floor for confirmation. That was the estimate made this month by Senator Hubert Humphrey.

If the president selects a non-military



DR. PAUL J. HOH
Because of ill health . . .

man for the appointment, only a majority vote in the U.S. Senate is needed for confirmation. The House of Representatives will not be involved in the decision.

Senator Tom Connally said this month he is "opposed to the naming of anyone by the United States as ambassador to the Vatican. There are ample and sufficient reasons for my opposition." Senator Connally is chairman of the Senate committee on foreign relations, which can reject presidential nomination and keep it from debate in the Senate.

Printers have to be paid

Paying printing bills for a newspaper takes a good-sized bank account. This month Roman Catholics decided they could not spare enough cash to start the daily paper, *The New York Banner*, which they had been talking about. "The response to our appeals for funds simply

s not been adequate," the Apostolic Press Association reported.

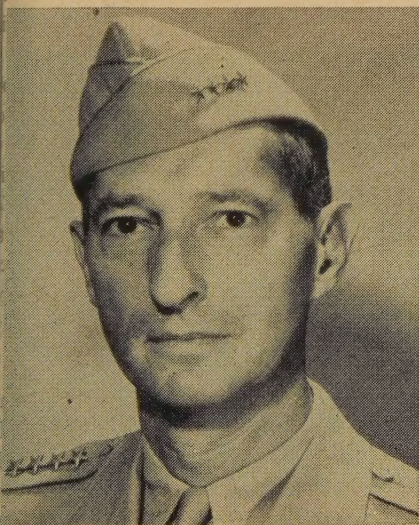
The paper had been published as *The Kansas Herald* in Kansas City from October 1950 until April 28, 1951, when it folded.

A \$400,000 fund would be needed to launch the New York venture, its backers estimated. A Catholic paper, *The Catholic Tribune*, had been published daily from 1920 to 1942 in Dubuque, Iowa, but eventually failed.

Magazines in trouble

Enthusiasts who backed a Protestant weekly newspaper, *The Protestant World*, had run into financial difficulty. They had to collect \$2 million to support the paper until it could attract sufficient advertising revenue to pay its way. During the last few months *The World* has been struggling for lack of funds, and is published irregularly.

Commonweal, top-notch Roman Catholic journal of opinion (edited by laymen) waved distress signals violently during the autumn, reporting that it



GENERAL MARK CLARK

... too much opposition

needed about 5,000 new subscribers to keep it alive. By Jan. 1 the campaign showed symptoms of success. More than 4,200 new subscriptions had been sold.

Official periodical of the American Lutheran Conference, *The Lutheran Outlook*, announced in November that it must get 1,000 more subscribers by February if it is to continue.

Bible sustained prisoner

The Bible was "a comfort, inspiration, and hope" for Robert A. Vogeler, American businessman, while he was held in Hungary as a prisoner by the Communist government for 17 months.

Speaking this month at the opening of a Brooklyn Salvation Army drive, Mr. Vogeler related how he asked his Communist captors for a Bible.

"When my request was granted," said Mr. Vogeler, "I treated it as one treats a priceless possession, a thing of great value, a rare treasure, using it sparingly to make its value last. I read one chapter in the Old Testament, one in the New each day, as well as a Psalm. At the time of my release, I had finished two complete readings and was well on my way to the third.

"It gave me strength and assurance for what to my knowledge at that time were the interminable years ahead."

Prayer in court

There weren't any cases to be brought before the criminal court in Jacksonville, Florida, when it opened for business on Dec. 25. According to law the court was required to begin its January session on that day. Instead of hearing cases Judge William T. Harvey prayed.

"Almighty God, as we assemble within these humble halls," prayed the judge, "we are filled with joy and gratitude for the gift of the Saviour Jesus. We are especially thankful that he is not a Saviour

afar off, but linked to our nature in the manner of his birth, in childhood, in humility, in love, and sympathy . . . May the gifts of love manifest the spirit of Jesus. Amen."

Grand jury sessions in Lynchburg, Virginia, were opened with prayer last month, when Judge S. DuVal Martin invited Presbyterian Pastor Harry A. Fifield to be present. "The founders of our country invoked the guidance of the Deity at daily sessions of the Constitutional Convention," the judge explained. "From time immemorial the Virginia legislature has opened each daily meeting with a prayer."

The Portland, Oregon, city council opens its weekly meeting with prayer, beginning last November. City council of Oneonta, New York, adopted a New Year resolution on Jan. 2 that hereafter all its sessions will open with prayer. Clergymen are called in for opening prayer at sessions of the Minneapolis city council.

One of them—Dr. Elmer S. Hjortland of Central Lutheran Church—began a recent prayer this way, "Deliver us from

immature men who put cleverness above honesty, who imagine that cynicism is a sign of intelligence, and that bluff can take the place of a lot of hard work."

Two don't get to Toronto

Canadians seemed this month to be catching the U.S. habit of barring visitors for obscure reasons known only to immigration officials. Two churchmen who wanted to go to Toronto for a meeting of the Foreign Missions Division of the National Council of Churches were turned back at the border.

They are Dr. Tsung ye Lin, a Formosan psychiatrist now at a Boston medical school, and Hyat Feroze of Pakistan who is a student at Ohio State University.

Four hundred arrive

Although two visitors did not reach Toronto, 400 delegates from 38 denominations arrived safely for the biggest mission conference in America this year.

Courageous optimism about missions was expressed, it was reported to THE LUTHERAN by a ULC missionary to Liberia, the Rev. Ernest H. Flothmeier.



GOVERNOR IN CHURCH

New governor of Minnesota is C. Elmer Anderson. Like the former governor, Luther Youngdahl, he is an Augustana Lutheran. He attends church at Brainerd, Minnesota.

"Frank reports of reverses and intense opposition failed to dampen spirits. Permeating the conference was a wonderful feeling that, despite setbacks resulting from the advance of communism in the Far East, intense Roman Catholic opposition in South America, and resurgence of fanatic Mohammedanism in the Near East, the church is assured of final victory through our Lord."

Protestant churches of America have 5,000 missionaries overseas, it was reported. The churches contribute \$40 million a year to sustain their foreign work. Number of missionaries going overseas each year since 1945 is 935, compared with 389 a year before World War II. Lutherans of America sent 209 foreign missionaries in 1951, to bring their total to 1,167, reported Dr. A. S. Burgess.)

Missionaries don't represent countries

A reminder that missionaries don't go overseas to work for democracy or any other political or social system was given at Toronto by Dr. Samuel Moffett, Presbyterian missionary to China.

"The church belongs to God, not to man," said Dr. Moffett, "and it is not intended to become a tool of any social order—imperialist or capitalist or communist." People are not expected to join the church because it brought "schools to England, or the eight-hour working day to America, or plows to India, or modern medicine to China. All of that is true, but it is not the basis for being a Christian.

"As missionaries," said Dr. Moffett, "we are sent to tell the truth that builds the church." At the same time, he said, "a witness to truth that has no relevance to poverty, disease, ignorance, greed and disorder is no more Christian than a Christ who scorned the poor and ignored the sick."

Missions should not accept government

subsidies—such as U.S. grants for technical assistance through schools, hospitals, or training centers—asserted Dr. Walter W. Van Kirk. When missions get subsidies they play into the hands of Communists who say the church is "an ecclesiastical front" for western imperialism.

But churches should encourage the government to provide funds for technical assistance, said Dr. Van Kirk, and should try to prevent the diversion of such funds from "humanitarian aid" to "military tactics and cold war strategy."

Ministry to servicemen

In 70 U. S. army camps and 12 naval bases Protestant clergymen will conduct preaching missions during January and February. Five evenings of worship and preaching are planned at each camp.

Starting off the "Christ is the Answer" meetings last week at the Signal Corps Center at Fort Monmouth, New Jersey, ULC President Franklin Clark Fry was among the speakers. The missions are planned by the NCC Department of Evangelism.

And so forth

Sharp crack of a pistol echoed through St. Paul's cathedral in London last month. It hadn't been fired by gangsters.

St. Paul's is so big it takes a speaker's voice 12 seconds to echo through the church. An elaborate sound system, involving a disc recording device in the basement and play-back equipment for amplifiers in the nave, has been installed. The pistol shot was fired to test the new equipment.

Chickenpox didn't keep children away from Sunday school this month at Sequoyah Hills Baptist Church in Tulsa, Okla. When an epidemic broke out, a classroom for "exposed" children was opened in a house near the church.

United Nations army

There are at least four ways to world peace:

1) Swift conversion of everyone to lovingkindness and mutual helpfulness. This seems fairly improbable.

2) Development of tight deadlock between two equally powerful world forces, each afraid to move against the other. That's about what we have now, and it's uncomfortable, expensive, and uncertain.

3) Complete victory of one world force over the others. There wouldn't be much of the world left for anybody to rule after the battle ended.

4) Rapid development of an international agency—such as the United Nations—with sufficient strength to enforce decisions reached by a majority of nations. This is the brightest hope glimmering along the horizons.

This month the UN took a big step toward developing strength to enforce its decisions. The Assembly voted 51 to 5 to call on all member nations to get ready to provide armed forces to act under UN orders whenever aggression is committed anywhere in the world.

Such an army would be a step toward world disarmament, said U.S. representative Benjamin V. Cohen. "If states are assured that in case of aggression they will not stand alone, they will need fewer arms for their defense," he said.

May need army soon

UN leaders who pushed the collective security plan through the Assembly this month have an idea where the next aggression is likely. Chinese Communist troops are gathering on the Indo-China border, the French report.

If Communists strike south, the UN Security Council could not act because

the Soviet Union would exercise its veto. It was because the Russians were not in the Security Council in June 1950 that the decision to intervene in the Korean war could be taken. Russians are not likely to make the same mistake twice.

The French General Alphonse-Pierre Juin was in Washington this month trying to get assurance that United States troops would be sent into the jungles of Indo-China or Burma in case the Communist attack develops. The French can't stop a big thrust from the Chinese unless they have help from the U.S. and British air forces and navies, they say. It seems unlikely that the U.S. would send soldiers to southeast Asia except as a segment of a UN army in which such nations as India and Pakistan are well represented.

U.S. military supplies worth \$100 million have been shipped for use by the French-Indo-Chinese forces. The French air force in Indo-China is almost entirely equipped with new U.S. aircraft. Brig. Gen. Francis Brink is chief of the military mission the U.S. maintains in Indo-China.

The French report they are spending \$1 billion a year to continue the Indo-China battle. There are 126,000 French and North African soldiers in the area.

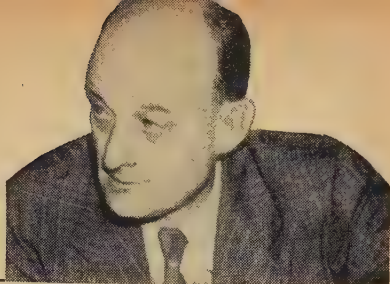
Will try again

There have been 247 meetings of the Western Allies with the Soviet Union on the question of writing a peace treaty with Austria. No progress has been made.

The peace makers have decided to get together this week for the 248th meeting. Gradually growing western strength may by this time have convinced the Russians that it would be a good thing to settle the Austrian problem. There is no way to find out except by having more meetings.

man has a keen desire to know and master the future, but he is forced to learn to live by faith rather than sight.

by REINHOLD NIEBUHR



DR. MARTIN BUBER, the greatest living Jewish philosopher, has recently lectured in this country. Author of the book, *I and Thou*, which has influenced Christian theology as well as Jewish thought, he is an interpreter of the unique, dramatic and personal nature of Biblical thought, as distinguished from the impersonal nature of scientific and philosophical thought.

The Bible is essentially the record of the dialogue of the soul with God and of the two subordinate dialogues of the soul with other souls and with itself. Life in the Bible is conceived as a series of dramatic encounters. The essence of real drama is derived from the "freedom" of the participants, for this freedom makes for unpredictable future possibilities.

We can predict the course of the stars. We can even predict the life course of a favorite domestic pet. Every animal runs through its life cycle, fulfilling its essential nature. But every child is unpredictable. We do not know what it may become or how it will work out its relations with others. The future of every human life is filled with unpredictable promises and perils.

IF THIS IS TRUE of individual life, it is even more true of the whole human enterprise. All of us, like Abraham of old, go out, not knowing whither we go. The drama of human history is determined by God's providence and our decisions. These decisions are not as predictable

as the course of nature because man is a genuinely responsible creature, who may succeed and may fail in any particular venture.

Nothing has been more confusing to modern man than the effort of modern secular culture to reduce human history to the level of nature and to pretend that man was just about to achieve both knowledge and mastery of the future.

IT IS IRONIC THAT a civilization which thought it had reduced the human drama to predictable sequences should now confront a world situation in which our future is more unknown than at any time in recent centuries. When we fought the Nazis, we did not know the exact outcome but we had a considerable certainty that Nazism was a form of evil which would destroy itself. Communism is also a great evil, but it may attract millions of people before it finally disintegrates. We have to do what we can to prevent its spread; but no one can give us any certainty about the consequences of our acts.

The tendency in some circles of America to wish for a "preventive" war may have many roots; but surely a primary root is the impious desire to control the future. It is an ironic judgment upon modern man, who thought he knew so much, that he must learn to live by faith rather than by sight as he walks into the future; and must be content to know that "sufficient unto the days are the evils thereof."

THE ARGUMENT OVER SENDING an ambassador to the Vatican will not be the only one this year involving separation of church and state. A different slant will be given the same words in the controversy over whether schools should dismiss their children during school hours for religious instruction by the churches.

Supreme Court decisions have played a large part in interpreting the phrase "separation of church and state." In 1948, it ruled in the famous "McCollum case" that the Champaign system of permitting religious instruction in classrooms during school hours was a violation of the principle.

Since then, there has been a question as to the legality of other systems, such as releasing school children during school hours for instruction in near-by churches.

Released-time decision

THE SUPREME COURT has agreed to review a case in which the constitutionality of this "released time" system is challenged. Two Brooklyn parents are appealing a New York State Supreme Court decision which upheld the right of the New York City schools to enter into such an arrangement.

Fessim Zorach, father of a son, and Mrs. Esta Gluck, mother of two daughters in Brooklyn schools, complained that their children were being discriminated against by remaining in school while the others went to their churches and synagogues. They charged that such school-church co-operation was a violation of the separation of church and state.

In denying the petition of the parents, Judge Giovanna of New York said that separation of church and state was never meant to imply freedom from religion,

but freedom of religion. He denounced as a step toward totalitarianism the theory that the state can keep parents from withdrawing their children from school for the purpose of religious training.

The U.S. Supreme Court decision will have far-reaching effects. If the New York Court is reversed, it will mean widespread abandoning of released-time systems. If it is confirmed, the whole movement for weekday religious education will be strengthened.

First Amendment

ONE SOURCE OF CONFUSION is that the phrase "separation of church and state" means different things in different situations. In the Vatican controversy, it implies equal treatment of all religions. In the school issue, it has come to mean the equal status of religion and irreligion. Pushed to an extreme, this could put secularism on the throne by default.

It is doubtful whether the framers of the First Amendment meant to keep religion from playing a part in public life. They specified that no church should have a favored position in relation to the government ("Congress shall make no law respecting an establishment of religion"). But they also wanted to make sure the churches could operate freely ("or prohibit the free exercise thereof").

The danger in 1952 will be that "separation of church and state" will become a shibboleth because of the Vatican issue. We should take care that under cover of the same words we do not lose sight of the central place of religion in national life. Maybe we should coin two new phrases that say exactly what we mean in both situations.

—ROBERT E. VAN DEUSEN

RETIREMENT MEANS MORE WORK

By CARL G. KARSCH

Dr. Abdel Ross Wentz looks forward to years of writing, teaching and activity in world church affairs now that he has "retired"

MOST MEN CONSIDER retirement as a time to begin slowing their pace. That's not the case for Dr. Abdel Ross Wentz, who recently retired as president of Gettysburg Seminary. "Now that I'm relieved of administrative duties, I'll be able to give my complete time to writing, teaching, and world church affairs."

That's how he summed up his future during an interview in his office in the seminary's new library building.

When I first met Dr. Wentz, I was impressed—as anyone must be—with his apparent tireless energy. Because he never carries one day's work to the next, his desk light can frequently be seen burning late in the evening. A single concession to advancing age (he was 68 on Oct. 8) is a half-hour nap after lunch.

DR. WENTZ is a short man—only five feet, five inches tall. His youthful attitude belies his years. Horn-rimmed glasses frame penetrating, steel-gray eyes. When he is not speaking, the lines of his face emphasize a squarish jaw that seems to symbolize determination.

Whether lecturing a class in church history or delivering a sermon, his words come fast and with a clarity that leaves no doubt as to their meaning.

Despite this earnestness, Dr. Wentz has a wry humor which flavors an otherwise serious manner of speaking. So subtly is it injected, though, that the listener feels perhaps it's being done to see how close attention is being paid.

THROUGHOUT HIS LIFE, Dr. Wentz—a self-styled "York County Dutchman"—has always "just worked hard." It began on the Maryland farm to which his parents moved shortly after he was born. He was the sixth of 11 children of parents descended from German immigrants who settled here in 1743.

Since there were no pastors in the family, I asked him how he became interested in the ministry.

"Church-going was a tradition in our family. We didn't ask, 'Mother, do we have to go to church today?' We knew we did, and accepted it as a matter of course. Also, in the country church we attended, there was a preacher who greatly impressed me."

"I announced my decision about the ministry to my father one day while we were riding in the buggy. I was 11 at the time. Both my parents were pleased with my choice but felt the cost of education made it financially impossible."

"Did you ever question your call?" I asked.

"There was never a question in my mind until the junior year of college. I realized then I was no speaker. And where would any minister be without that quality? To overcome this difficulty, I asked to become a member of the literary society debating team. The president of the group laughed at my persistence, since he knew my fear of public speaking. Finally, I made both the class and literary society debating teams."

BEFORE YOUNG WENTZ could go to college, however, he needed high school training. Franklin High School at Reisterstown, Md., 20-odd miles away, was the nearest one.

"I got up at four o'clock to study for an hour before breakfast. At 20 minutes after five I left the house to walk two miles to the train, which came through at six. Two hours and 20 miles later I got off at the station nearest the school. I still had another mile to walk. You might say I learned Latin declensions by the mile, not the page."

The principal, Albert S. Cook, learned of his ministerial intentions and provided him with extra instruction in Greek and Latin. As graduation neared, the student told Mr. Cook that his family wouldn't have the funds to send him to college.

The principal, determined to help, arranged to meet Wentz's father and plead the case for college.

His appeal was convincing. The family decided to put an additional mortgage on the farm to finance the first year at Gettysburg College.

TOWARD THE CLOSE OF the freshman year, it looked as though the hard-working lad would surely have to withdraw.

"I never liked the idea of increasing the debt on the farm despite the fact that none of my brothers or sisters objected. When Dean Bikle heard I was leaving, at least temporarily, he called me to his office. As a result of the conference with him, I went to see the synod's committee on helping ministerial students. They turned me down because of a lack of funds."

"When synod met that fall, the committee reported I had been refused because I was too small. Interestingly, the committee chairman and two of the members weighed over 200 pounds. As a re-



WORLD-FAMED LUTHERAN
Dr. Wentz

sult of the debate begun by Dean Bikle the committee resigned and I was granted \$100. The usual grant was \$150, but was under-size."

Some years later Dr. Wentz became chairman of this group, an office he held for 25 years. "During that time no man was ever turned down for a lack of avoirdupois below the chin."

At seminary he had the "most inspiring" of all teachers, Dr. E. J. Wolf.

"From him I learned how to dig beneath the surface of the Scriptures and bring forth hidden truth from God's revealed Word. Also, he showed me that it's possible to preach the Gospel from

the teacher's desk as well as from the pulpit."

AFTER DR. WENTZ HAD decided on his teaching specialty—church history—Dr. Ingmaster, the seminary president, arranged for him to meet a wealthy Lutheran layman. It was Mr. P. H. Gladelter, owner of the Spring Grove, Pa., paper mills, who furnished funds for a three-year period of study at German universities.

When in 1909 his name was proposed for a professorship at the college, some of the trustees said 25 years of age was too young." One trustee asked whether anything else was wrong with him." A negative answer prompted the suggestion, "Give him time and he'll get over that." Thus he began his teaching career.

Seven years later, when he was just 33, he was elected to the seminary faculty. Since one doesn't have to be re-elected every year to stay on, I am still here in my 36th year of teaching."

IN 1940 HE WAS NAMED president of the institution. At once Dr. Wentz set

out to add to the seminary's buildings. A new campus center of worship, The Church of the Abiding Presence, was erected. So was the up-to-date library. Dormitories and service buildings have been modernized. All improvements have been paid for and endowment funds increased by \$100,000.

Moreover, additions were made to the faculty, standards for admission and graduation were raised, and the student body was tripled.

In spite of his efforts for furthering the seminary, Dr. Wentz feels that perhaps his most "worthwhile service" has been as a member of the Bible Revision Committee. In 1938 this nine-man group began work preparing the text for the Revised Standard Version of the New Testament. This was published in 1946. Soon to be printed is the Old Testament.

I asked him whether the Revised Standard Version should be used in the lessons of the new Common Service Book.

"Absolutely. The committee worked earnestly to make this translation clear, true to the original and dignified. I be-



BUILT DURING THE WENTZ ADMINISTRATION
Modern library building

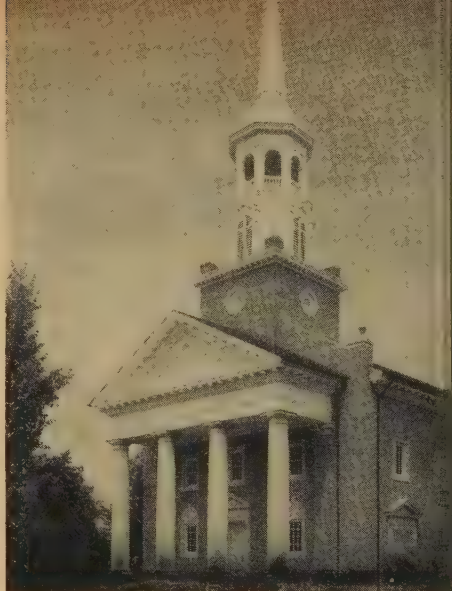
lieve we have successfully retained the warmth of the King James Version."

HELPING TO BIND TOGETHER Lutherans of all nations into the Lutheran World Federation is another field in which Dr. Wentz has been prominent. He became a member of the organization's executive committee in 1935 and has been a vice president since 1946. In 1947 he drafted the LWF constitution.

On a broader scale, the ex-seminary president has been working for greater unity of Christians through the World Council of Churches. In the formative years of this movement, he was a member of the provisional committee which later formed the Council. Largely through his efforts did the principle of "confessional representation" come to be accepted. He strongly insists upon Christian unity rather than church union.

In the ULCA, Dr. Wentz has served as president of the Board of Foreign Missions since 1944. Previously, he was a member of the executive board for four years. Also, he has been a member of the Board of Education and for one year was acting secretary of the ULCA.

He is the author of numerous works, probably the best known of which is *The Lutheran Church in American History*, widely used as a seminary text. Currently,



CAMPUS WORSHIP CENTER
New seminary chapel

this book is undergoing its third revision. Among his future literary plans are a history of American Christianity and a life of Dr. Schmucker, founder of Gettysburg Seminary.

After listening to this energetic churchman describe his plans, I remarked that he sounded like a man outlining his life work, not his retirement years. His instant reply was "Why should I stop work just because I'm retiring from the presidency?"



IT IS SIGNIFICANT THAT THE "old world" country churches, such as the Lutheran and the Catholic, seemed to have greater lasting power in the new world than those established by the Methodists or similar Protestant groups. The pastors of the former often came to the church in the country for a lifetime of service, and came to know the beliefs and feelings of agricultural people. But the itinerant preachers of the latter group had only their urban theological offerings and often failed to reach the hearts of rural people.—D. E. LINDSTROM in *American Foundations of Religious Liberty* (Garrard)

A City Church Finds New Life

By ROBERT L. NICHOLAS

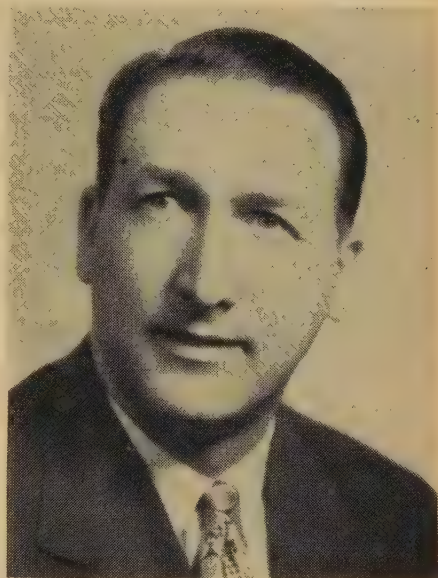
Chicago's Wicker Park congregation is meeting the challenge of a changed neighborhood by developing new avenues of service

SUCCESSFUL TRANSFORMATION of a chronic alcoholic into an industrious elevator operator in one of Chicago's largest hotels is one of the reasons the Rev. Malcolm Shutters is never discouraged—or bored—with his pastorate in the teeming Wicker Park community in Chicago. Helping the man regain his self-respect when on the brink of becoming a hopeless derelict was all in the day's activities for Pastor Shutters.

The opportunity and challenge at Wicker Park is that of keeping a church alive to minister to whatever people surround it, although all other Protestant denominations long ago gave up and closed their doors within a mile radius of the still-handsome Lutheran edifice.

They could scarcely be blamed, at that. The neighborhood for years has been at least 95 per cent Jewish and Roman Catholic. But the other 5 per cent—a good many families in a population of 192,000—need a church, and Pastor Shutters is determined they shall have one. What he is doing about it is the theme of this story.

IT'S A FAMILIAR TALE—up to a point—of a typical Protestant church in a typical changing community in a great city. When the first German settlers pushed out into the “country” shortly after the Chicago fire of 1871 (it's well within the city's limits now) they founded Wicker Park Church and established a thriving,



FROM CHINA TO CHICAGO
Pastor Shutters

middle-class neighborhood.

By 1905 there was a noticeable influx of Jewish families and at the close of World War I the community was almost entirely of that faith. The drifting away of the old Wicker Park families was more rapid. Even the Jews moved on to be succeeded by Polish Catholics who now comprise the great majority of the residents. More recently, Negroes and Puerto Ricans are coming on the scene.

Outwardly the neighborhood bears little resemblance to a blighted area. The impressive old houses and well-built apartment buildings are still there and the

Mr. Nicholas is editor of the financial page of the "Chicago Tribune."



HOBBY HOUSE PROGRAM ON WEDNESDAY EVENINGS
It keeps the youngsters off the crowded streets

plots of grass are neatly kept. But the interiors bespeak the tremendous change. Chopping up of residential units has been going on for years and through conversion and bisecting of apartments and houses the over-all population has been vastly increased.

UNDER THE LEADERSHIP of two outstanding clergymen—Dr. Simon Peter Long and Dr. Charles Venable—the old church kept going in the '20s and '30s, but it was a losing fight. Synod thought the parish should be abandoned.

That was the usual pattern. When church members move from a neighborhood, naturally they like to take their church with them. The precedent has been set hundreds of times in Chicago and other large cities. This is fine for the old members, but what of those moving into the community, many from foreign countries. Must they go unchurched?

That is the question Wicker Park has answered with a resounding "No!"

What has helped Pastor Shutters in his problem is the continuing support of a core of the original families of the parish. They have provided the leadership—spiritual and financial—to carry on the ministry to the newcomers. The Sunday school superintendent drives 25 miles from his suburban home every Sunday, and the choir director is a granddaughter of the founder of the church. Two of the old-time members are on boards of the United Lutheran Church in America.

LET'S TAKE A LOOK at the young man who guides Wicker Park congregation and then see what his program there is. A Gettysburg College and Seminary graduate of the late '30s, Pastor Shutters married a college classmate, Miss Janet Moyer. Their honeymoon was a trip to China where they served as missionaries

until the Japanese took over. The family was held captive by the Japanese from Dec. 8, 1941—the day after Pearl Harbor—until June 1942, when they were repatriated to the United States.

After the war they returned to China for several years. When he took over Wicker Park in June 1949 it was the Rev. Mr. Shutters' first church assignment, but hardly a typical pastorate. But having dealt with foreigners in China it was no novelty for him to greet displaced persons and other immigrants when they moved to Wicker Park. And move in they did! By now there are more than one thousand Polish and Russian DP families in that one section of Chicago alone.

So the program of the church revolves largely around these people seeking a haven from tyranny. Most, of course, are Catholics and attend the 12 churches of their faith in the community. But many others are seeking, and finding, help at Wicker Park Lutheran Church. There is an English class, for example, every Tuesday and Thursday evening for DPs.

The parsonage has opened its arms to the DPs, too. At one time there were as many as three of these families living there, and a Latvian family is still ensconced on the third floor of the home.

THE WICKER PARK PROGRAM is being carefully guided by the Board of American Missions as an experiment in the rehabilitation of a big city church in a changed neighborhood. Methods developed there may be utilized in many similar situations. Funds provided by the Women's Missionary Society and the Board are being used for some of the unusual activities.

Helping Pastor Shutters in the work is Sister Grace Boehling, parish deaconess trained at the Baltimore Motherhouse,

who began her duties Nov. 1. Earlier in the year Miss Lillian Hoover had served as parish worker on assignment from the Board of American Missions.

WHAT DOES THE CHURCH offer its neighbors? Here are some of the things that keep the parish humming all week long, and which are conducted by Pastor and Mrs. Shutters and Sister Grace:

1. Maintaining one of the oldest and most beautiful churches in the city in one of the oldest and most densely populated neighborhoods, an area with one of the highest rates of sickness, illiteracy, juvenile delinquency and relief cases.

2. Maintaining a Sunday school and "released time" program including Bible study, music, dramatics, handwork, etc.

3. Providing off-the-street recreational facilities for children of the community in co-operation with the Park district.

4. Sponsoring Boy Scouts, Girl Scouts, Brownies, and Luther Leagues.

5. Maintaining a daily vacation Bible school for the months of July and August with aid provided by the Board of Education.

6. Conducting open-air evangelism during the summer months, using religious films.

7. Practicing "kitchen therapy" on alcoholics of the community. Here the coffee-making abilities of Mrs. Shutters are put to good use.

8. Conducting a "hobby house" Wednesday evenings, with community program, songs, handwork, and games for 6- to 12-year-olds, and square dancing for teen-agers.

9. Operating a mobile chapel—a bus acquired through the missions board which is used Sundays to bring children to Sunday school and during the week as a sound truck and for showing of films.

"WE USE THE BUS TO COMPETE with the 120 taverns and night clubs in the neighborhood, many of which employ the sound truck technique," said Pastor Shutters. "We blare out hymns instead of jazz, and we show films that help build character instead of delinquency."

The pastor is grateful, too, for the help given him by students at Chicago Lutheran Seminary in making surveys of the neighborhood.

WHILE FREELY ADMITTING that the program has only scratched the surface of what can be accomplished, the pastor points proudly to many evidences of success. Four years ago the church was told by president of synod to close its doors. It was in debt, found difficulty in coaxing 50 persons to its services, was fighting for its life against inflation, shifts in population and deterioration of community

and property.

This year it has paid off its obligation, tripled its attendance, enlarged its staff and is giving on a per capita basis forty times as much to the budget. One hundred eighty members are contributing a total of \$18,000, including \$23 per member to the benevolent program of the ULCA.

Surrounded by factories, railroads, and tenements housing strange peoples speaking a polyglot of tongues, the congregation is having its finest year, a tribute to the loyalty and sacrifices of its membership.

And the efforts those in charge at Wicker Park put forth are amply repaid in the happy smile of a child from a crowded flat who sits at a table in the church basement engaged in clay modeling or some other congenial task. What greater reward can anyone ask?



HANDICRAFT GROUP AT WORK
Sister Grace directs the program

India Is Grateful for the Gospel

By EARL S. ERB

An American visitor finds a land of strange customs and contrasts, where missionaries have won the love and confidence of the people

VIVID IMPRESSIONS are made on a visitor from America as he visits the Andhra Evangelical Lutheran Church in India. It would be folly for me, who has spent only three months here, to try to analyze the life of India or even that of one small segment, the Andhra Church. All I can offer are some random impressions made on me.

My arrival in Madras on the east coast of India was by plane. The plane was modern in every respect, but not far from the airfield were oxen and buffalo yoked to crude plows. It is quite a change to go from a modern city of India with many fine buildings, cinema halls, automobiles, buses and tram cars to the villages of mud-walled houses with thatched roofs.

In Bombay, at the five o'clock rush hour, I saw thousands of people standing in single file lines without police aid, waiting their turns to get on the crowded streetcars. The dirty and deformed beggar lying on the pavement in the big cities forms quite a contrast to many women dressed in beautiful saris with bright-colored flowers in their glistening black hair.

Not to know the language of the people with whom you would like to talk is a mighty realistic barrier. It was comforting and at the same time disturbing that Indians traveling on the train between

Calcutta and Madras were just as helpless as I. They knew Hindi or Urdu or Tamil, but in passing through the Telugu country, where our church is located, they could not talk with the persons at the stations any more than I could. We had to deal with those who use English, for this is still the language that enables the people from all sections of India to talk with one another and to do business.

EVEN THOUGH ONLY about 2 per cent of the population of India is Christian, yet the influence of the church is strong in many sections.

One Sunday morning a missionary family and I attended a service in Pedaravur at 4 o'clock in the dark morning hours at which 25 caste people, Sudhras, were baptized. It was a small building with mud walls and thatched roof, with a pressure-oil lamp tied to a string hanging from one of the bamboo poles. Occasionally the missionary had to pump more air into the light so it would burn more brightly.

The room was crowded, and many were looking in at the two doors. Many of the women had come the night before, after the children had been put to bed, so that they might not oversleep. They have no clocks or watches in the village homes and certainly no alarm clocks. One woman had been attending Christian services for 21 years. Finally her husband had given his consent to her baptism. One of the four men baptized had been inter-

The Rev. Dr. Erb, secretary of the Ministerium of Pennsylvania, is spending six months as a special visitor to India's Andhra Lutheran Church on assignment from the Board of Foreign Missions.

ested in Christianity for 21 years but never before had there been another man in his village to make the decision with him. Now there were four. You can imagine what that day meant to those people. It was an inspiring service even for me, in spite of the fact that I could not understand the Telugu.

IN ANOTHER VILLAGE, Pedavadlapudi, a member of the congregation was asking me for help from the church to build an adequate place for worship. He was sure that most of the 7,000 people in that village, caste and untouchables, would soon be ready to make the decision for Christ if we had the personnel to reach them and an adequate house of worship. He may have been too optimistic but he knows how those people feel.

In several villages the people did not know when the missionary, the Indian pastor and I would arrive, but when we tapped the piece of iron, hung near the prayer house as a bell, the congregation soon gathered. While we started the service, others went to fields to tell the Christians working there, and they came. In some places when the pastor called the roll almost every family was represented.

Even though chickens or sparrows or loud Indian crows come in at the eaves or through open windows and doors, nobody seems to be disturbed. They listen intently and those who have learned the lyrics sing lustily. In larger towns and in cities there are some rather large, well-built and beautiful churches.

MISSIONARIES AND PASTORS can reach their villages by roads in many places. During the dry season they are dusty except the comparatively few miles that are paved. But other villages are hard to reach. One of our missionaries and I went to Ussalapalle where no missionary



DR. ERB AND CO-WORKER
She's Miss Agnes Christenson, veteran missionary at Rajahmundry

had been for some years. Twenty of the 33 miles were over bullock cart tracks, and part of the way was through fields without any tracks. We had to take a boy from one village along to show us the way to the next.

Only a four-wheel-drive army jeep could ever get through the water, fields, rocks and gullies to that village. When the Indian pastor visits the congregation he can cycle part of the way but has to walk many miles. When we got there 54 people received the Lord's Supper.

Everywhere people told me they wanted the missionaries. Our missionaries have won confidence and love. When we arrived in some towns and villages, we were met by large crowds and a procession formed through the streets. In many places I was afraid children would be hurt because they walked so close to the front bumper and fenders of our automobile. In one village the procession stopped occasionally to set off fireworks. Everywhere they wanted to show appreciation

for the fact that the United Lutheran Church had brought them the Gospel.

Many non-Christians in important places express deep appreciation for what the missionaries have done. D. S. Reddi, director of public instruction of Madras Province, said at a convocation at Andhra Christian College before 1,400 people that when the history of the independence of India would be written, a high place would be given to the contribution made by the Christian missions.

THE CAPACITY of the average Indian church is very elastic, since there are no pews or benches. People are quite comfortable sitting on their mats on the floor, and it is much more convenient. At one service the church seemed crowded, but there were many people at the doors. All the pastor did was to ask the 250 people to get up and move forward. They did it quietly; no noisy chairs to move. Almost

another hundred came in. Somehow they all found room to sit down again. Western civilization has many comforts and gadgets but life in many respects in India is simple because they do not have these things.

Large crowds of Christians assemble for some festivals. I attended the National Missionary Society festivals at Tenali and Repalle. It is estimated that there were between 3,000 and 4,000 people at Tenali. Offerings were received for Lutheran missions supported by the Andhra Lutheran Church.

THE PROGRAM began at about three o'clock in the afternoon with a second period in the evening. After addresses were completed, the missionary began to show a motion picture on the life of Christ. People listened very attentively, applauding at supernatural appearances, especially when the birth and the resur-



A LUTHERAN CHURCH IN INDIA
Congregation at Sattenapalle worships here

rection of Christ were depicted. It was about midnight by that time.

Then one of the Indian Christians began a "Kalakshepam," or story of the Bible in lyrics, accompanied by musical instruments. I had gone to bed in the bungalow of the missionary. At 5 A.M. I heard them just as the singer stopped, and the people left for their homes. If we would expect such a large crowd in the United States or Canada, we would have to make careful preparation about food, sleeping quarters and many other details. In India the people bring what they need and sleep on the ground when they become too tired to listen.

THE OFFERINGS of the people are not

high, judged by western standards. Of course, average income for "coolie," labor is also low, about 50 cents a day. However, some have caught the spirit of giving and are tithing. Stewardship instruction is gradually being introduced.

Members of the Andhra Lutheran Church were very active in the session of the Andhra Christian Council, a council of the churches of Andhra-speaking territory. President A. N. Gopal of the Andhra Church was elected vice president, one of our missionaries is treasurer and three of the four chairmen of commissions were from our church.

The church that Father Heyer planted is growing and bearing fruit.

Bravest Soldier I Ever Knew

By OLIVE WEAVER RIDENOUR

A man who never wore a uniform or marched a step waged a gallant fight all through his life and won a great victory

TODAY I VISITED a battlefield and a cemetery. The battlefield was not Bunker Hill, Gettysburg, The Marne, or Bataan. The cemetery was not the restingplace of untold war heroes. No great armies fought here. No men in uniform guard the grave of this "unknown soldier." Only a small monument marks the place.

Yet in this hallowed ground lie the mortal remains of the bravest soldier I have ever known. He did not wear a uniform. He never marched one step. But his entire life was one long, continuous battle.

HIS BATTLE STARTED at the age of three when he was left a cripple following a

severe illness. It was probably what we know today as polio. From that day until the day of his death, he never walked one step.

The family lived in the country, so the little crippled boy was not able to attend school. His mother taught him to read and write. His parents knew that without an education the child would be dependent on others all through life.

They moved into the village and at the age of 12, the boy started to school as a beginner, in classes with boys and girls half his age. Eager and quick to learn, in a few months he was promoted to a higher class. Before long he was studying with his own age group. Soon he was one of

the best students in school, and the best mathematician. This grade-school education was his first great battle—and his first great conquest.

At 18, the young man entered the local telegraph office as a student. In a few months he was able to hold a position as telegrapher. Later he worked as bookkeeper in a general store, keeping this position for three years. He left the store to become bookkeeper in the local bank.

WHEN I KNEW HIM, he was secretary of the town's savings and loan company and also acted as local agent for several fire insurance companies. His little office was one of his battlefields. Along the length of the room, he had what I like to think of as the shortest railroad track in the world. On it ran one passenger car—a heavy office stool, equipped with wheels to run from front to back of the office, from desk to desk, from chair to chair.

This man did not become a recluse because he was a cripple. His self-propelled wheelchair was a familiar sight on the streets of his home town. Except in very bad weather, he made a daily early morning trip to the post office and the telegraph office.

Blessed with a voice of extraordinary range and quality, this "unknown soldier" started, a few days after his 16th birthday, to direct the choir in church. Sunday after Sunday, year in and year out, except when ice, snow, or other weather conditions stopped his means of transportation, passers-by saw his wheelchair parked outside the church. From the door, he had to crawl the entire length of the church and up the steps to the

choir loft. Each week he devoted one evening to choir rehearsal. Each Sunday he led the choir in an appropriate anthem. From time to time he acted as soloist. Often at Christmas he spent many long hours in preparation for a special cantata.

This battle was a long one—he was still choir director at the time of his death. However, this was not the extent of his church work. He taught a Sunday school class, was a church councilman and for years was treasurer of the congregation.

ONE DAY LONG AGO, I sat in the church which was second home to this remarkable man. The building was crowded to overflowing. The organist played soft music. There was only one vacant chair—the choir director's stool. No longer would the familiar three-wheeled chair go up and down the village streets. God had called him to the Choir Invisible.

The men's quartet he had directed sang his favorite hymns. Several ministers who had been his pastors assisted in the service. The sermon was on a familiar text which seemed most appropriate, for it so typified the life just ended. Each person in the church realized these words were the men's autobiography—the beautiful lines in Paul's charge to Timothy:

"I have fought a good fight, I have finished my course, I have kept the faith."

No taps sounded as the body of this man was lowered to its last resting place. No guns were fired in salute. Yet as I stood there, I realized this was the grave of a great hero, the bravest man I ever knew, a soldier—one of the bravest of the brave.



THE CONSCIENCE OF THE SCHOLAR is wedded to the humility of the child.
—NELS FERRE in *Fruits of Faith* (Abingdon-Cokesbury)

FIVE MAKE A FAMILY



MINE, THINE OR HIS?

"THEY ARE SO!"

"They are not!"

The voices upstairs had been growing louder. I tried to ignore them, since I had read somewhere that children should learn to settle their differences without the continual intervention of an adult. A rainy Saturday is hard on everyone, so it was no wonder that at the end of the afternoon they were growing irritable.

I tried to close my ears and concentrate on the story I was reading. It would soon be time for Karen and Pete to listen to their programs and Susie could help me set the table. All I had to do was grit my teeth and hold on a few more minutes.

BUT THE VOICES were growing more furious until suddenly I heard Karen shout, "You're a stealer and a liar, Peter Melton, and I hate you!"

I could hardly have moved faster if I'd been jet-propelled. The stairs sped under my feet. At the top, however, I paused. I've learned the hard way that angry children plus an angry or excited mother do not equal peace and quiet.

"They are Thy children," I prayed, "and so am I. Please help me to say the right thing."

In the room which Peter and Susie share, a red-faced Pete was waving two new lead pencils above his head and kicking out at Karen each time she came close enough to grab at them. Susie had climbed into her crib for safety, from which refuge she was shrieking, "Mommy! Mommy!" Karen had stopped wasting her breath in cries of any sort.

Silent and furious, she was concentrating on wresting the pencils from her brother.

"Give me the pencils, Peter," I said, and a voice meant to be calmly authoritative yet loud enough to be heard above the din. If it sounded like yelling, that was just a trick of my vocal cords.

"No! They're mine!" And in a surprise move he twisted around and rolled under the bed out of reach.

Karen was after him in a flash, hanging onto his kicking feet.

"COME BACK HERE, KAREN," I ordered and when she showed no sign of obeying I seized her and pulled her out bodily. Shaking with sobs, she clung to me till I maneuvered her into a chair.

"He's a nasty boy and he stole the pencils I've kept since Christmas and he lies and says they're his! Oh!"

"Sh, dear. Let mother straighten this out.—Now, where is Pete? The nice little boy who lives in this house must be around somewhere." But Pete was unmoved by flattery. He had flattened himself against the wall under the headboard of the bed and there he intended to stay.

"Come out, and come out at once," I directed and this time he did stick a tear-stained, dust-streaked little face into the open. The pencils, however, were carefully guarded under him.

By this time, Susie had calmed down and was watching with amused interest. "Now he's dirty," she observed. "If the pencils get dirty, Jesus won't want them."

"Yes, He will," countered her brother. "Pencils don't get dirty."

My amazement was now complete. What had looked like a simple case of a six-year-old not understanding the difference between "mine" and "thine" must have a different angle to it somehow.

"WHAT DID YOU SAY?" I asked Susie, hardly believing my ears.

"Pete took the pencils for Jesus, but Jesus won't want them if they get all dirty." Apparently, she thought the matter quite simple.

"Please, come out from under that bed, darling," I begged. "Tell mother all about it and I'm sure we can work out something that will suit you and Karen and—and everybody." I had started to say "and Jesus," but I'm always afraid of assuming that my ideas and those of our Lord are necessarily the same.

He came squirming out on his stomach. As he scrambled to his feet he gave Karen a defiant look and thrust the pencils behind him. I could feel her seething, as I laid a restraining hand on her shoulder.

"Let Susie hold the pencils, Peter," I suggested. "Now tell us all about it."

"They're mine!"

"I guess he thinks that because he wants them so much," I explained to the girls. "Sometimes people believe that wanting a thing so badly makes it theirs. You know how Joy-joy (a neighbor's baby) cried for Karen's bright beads.—Now, tell us why you want them for Jesus, Pete."

"For the 'Pithany box," he mumbled.

"Well, if you'd said so," flared Karen, "I might have let you have one."

"WHAT," I ASKED, "is the Epiphany box?"

"Oh, you know," said Karen, "it was last week and all the children in Sunday school were going to bring pencils, or books, or stuff for dresses, or hard candy,

or something for children far away. And so many forgot that the teachers said they could bring them this week."

"And it would STILL be for Jesus!" Susie bounced in her crib for a minute, then decided it was safe to come out.

"But why didn't I know about it? Weren't there any notes sent home?"

"Zoom!" laughed Susie.

"The big kids made airplanes!" chorused Pete and Karen. The effect was funny and they couldn't help laughing. The tension seemed broken.

"And we all took some of our Christmas pencils last week but you were so busy talking about cakes and flowers and things to the ladies you didn't notice," Karen reminded me.

Then, of course, I remembered that I had brushed aside something they had tried to tell me. I had a list of women to ask about cakes for the congregational meeting and I'd been taking Louise Clinefoose's place on the altar guild because she had grippe. The children had just seemed a little contrary, but I'd let what they had to say roll off.

"But if you took yours last week, why all the fuss now?"

"This week they're for Jesus!" Pete insisted.

"Oh, Pete, it's still all the same. They just say that," sighed Karen.

BEFORE ANOTHER ARGUMENT could start, I leaped in to explain that they were both right. When we give to others we are giving to Him.

"Here. Take 'em!" Susie thrust the pencils at me. She was tired of the whole thing and so was I.

"Tell you what, Pete. After supper, let's get Daddy to take you to the corner store for others?"

"O.K.," he answered. Sometimes that's the most beautiful sound in the language.



THE BIBLE IN DAILY LIVING

A GUIDE TO DISCOVERY OF IMPORTANT THINGS IN YOUR LIFE

"Do not be anxious about your life, what you shall eat or what you shall drink, or about your body, what you shall put on. Is not life more than food, and the body than clothing?"

"Look at the birds of the air. They neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life?"

"And why be anxious about clothing? Consider the lilies of the field, how they grow. They neither toil nor spin. Yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? MATTHEW 6:25-30.

As they went on their way, he entered a village, and a woman named Martha received him into her home. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving. And she went to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me."

But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things. One thing is needful. Mary has chosen the good portion, which shall not be taken away from her." LUKE 10:38-42.

EMPTINESS OF TOO MUCH BUSYNESS

I THINK I KNOW exactly how Martha felt. There was so much work to do. The house to clean . . . marketing to do . . . clothes to make and mend . . . yarns to dye . . . water to carry . . . new wineskins to make (the patch on the old one hadn't worked).

And now there was company. Pleasant as that was, still you did have to fuss a little more, even though their Guest was perfectly content to have things simple.

And if Martha's name had been John instead, it wouldn't have been much different. Vineyards to keep in order . . . the roof to patch . . . hired men to keep in line, and hire and fire . . . shearing to take care of. Prices were down, but when you went to buy at the market place, things were high enough. Taxes had to

be paid, and the synagogue tithe was coming due. It was enough to drive a man to distraction, all right.

Same thing happened five or six weeks ago. We had a Birthday Guest, all of us. But there was so much to do. Presents to buy and wrap. Cards to send. Programs to get ready, clothes to buy. Parties to plan and attend, and perhaps to recuperate from. Too much food to fix and eat . . . *"You know, I'll be glad when it's all over!"*

I ALMOST GET THE FEELING when I read what Jesus answered Martha that he wasn't quite as sympathetic as he might have been. Maybe he thought that by this time, after having known him so long, she should have caught on to the fact

that you just can't get all involved in so many unimportant details without losing sight of the most important things in life.

It is almost as if he said: "Now look, Martha, if you are going to be spending all your time on fixing food and cleaning house, and you, John, on farming, or your job at the office or the bench, or the stock market section of the newspaper, then please don't complain if you are getting nervous and fidgety. Even I, with all my power, cannot help you.

"If you choose to take up the whole of your life with the everyday routine details of daily living, with no time or energy left to listen to me, then there is nothing I can do for you.

"You are quite free to choose how you shall live, but you are not free to choose the consequences. If you choose to get all tied up with the mechanics of living, don't expect me to give you a quiet and peaceful mind, because that cannot be done unless you save enough of your time and yourself for the most important thing of all in life, becoming better acquainted with me."

HE WASN'T JUST laying down an arbitrary rule and saying if we didn't obey it we would be punished. He never did that. He was trying to tell us that we were made by our heavenly Father for loving and serving him. If we insist on spending ourselves on secondary things, of course we will become nervous and unhappy.

We are like a man with a Ph.D trying to get an education from a First Grade Reader. He's way beyond that stage, and the *Reader* bores him. We, too, are made for something greater than *only* the mechanical details of living, and our boredom with only those things expresses itself in nervousness and restlessness. (Of course, there is a sense in which all of the mechanics of daily living can be made to

glorify God; but in that case we aren't completely involved in the details themselves, but in the end which they serve.)

This busyness with small things may be a deliberate (although unconscious) means of trying to avoid facing the fact that there isn't anything really big in us. We've never really given ourselves in service to Christ, so we cover it up by being so dreadfully busy with everything. If we make enough noise, we won't hear the terrible silence of the soul who does not know God.

If we scurry around fast enough, we won't feel the pain of a creature who has gone away from his Creator. If we become sufficiently involved in stocks and bonds and dividends, we may be able to forget that stocks and bonds and dividends cease to be—but life goes on. "The filth of emptiness" one modern writer calls it.

BUT PERHAPS (although of course I don't really know) most of us "good church people" fall into another class. We do know God, and love Him, and mean to serve Him, but all this busyness sidetracks us, and before we know it, we have so filled our lives with inconsequentialities that there isn't room left for the "one thing needful."

But whichever way it is, peace of mind has left us, and we are pressed into the mold of nervous, pointless activity, the exaggerated malady of this century.

At other times, Jesus was very specific of the many little details that eat up our lives. "You are entirely too concerned about your money . . . And you over there, why are you so worried about what the neighbors think of you? As for you, security isn't everything, you know."

For the next few weeks, we will study together some of the details about which He warns us, details that crowd out the "one thing needful."

Personal Problem Clinic

Child's dislike

QUESTION: We have a three-year-old son who has recently been insisting that he doesn't like Jesus. When asked why he doesn't like him he says it is because he has whiskers.

Our child loves to go to Sunday school and participate in all the little songs which they sing about Jesus. We have tried to explain that all the little children love Jesus and he must love him too. We thought it might be wisest to overlook what he says. Since he keeps speaking of his dislike, however, we feel that we want to help him to understand more clearly about Jesus.

REPLY: Try to put yourself in the place of a three-year-old. He is in a big, strange world, with only limited contacts, and with undeveloped powers for making adjustments. The familiar soon becomes the accepted, and more or less pleasant. The strange or unusual may inspire fear, resistance, or awe.

Beards and whiskers have been out of vogue for many years. Only occasionally do we see them—though the cycle may again turn one of these days. So the conventional face of Jesus—true to his day—is out of line with the mode of today. It is unusual and strange, hence the child's tendency to withdraw. Of course, the child may also have had an unpleasant experience with a bearded face.

Fears are usually overcome by keeping the feared or disliked object (or creature) at a distance, and then closing up the distance gradually, with demonstrations that it is not a source of harm, and helping the child to learn more and more of its favorable characteristics, until the fear or dislike disappears.

In the case of Jesus the stories of his kindness and goodness, his love for children and for everyone, will help. The pictures which show his friendliness to boys and girls and the friendliness of children toward him will further advance

the adjustment. Conversation about him which helps to make him a familiar person, and repetition of the stories of his spirit of good will, will probably help to counteract fear or dislike.

Above all, be patient and sympathetic with the child, and don't try to use force.

Farm or town?

QUESTION: My husband wants to build a house on the farm or in —, a near-by town. He isn't choosy as to where the house is placed. He says it's up to me. I believe, however, that he secretly prefers the farm.

Our teen-age boy prefers the farm and declares he'll stay there even if the family moves to town—an impossibility, for he still needs care. Marion, a second-grader, wants to live in town. Our married daughter has not expressed her preference, and I haven't asked the baby what he thinks.

To have to make such a decision now is very difficult. It isn't long since the baby was born, and I am not yet myself. There seem to be so many conflicting ideas and problems that it confuses me. How do people make such decisions?

REPLY: Your problem is confusing but not impossible. Most of your family seem too immature and inexperienced to play any large part in deciding, so you and your husband, after giving all a chance to express themselves, will have to think it through. Consider all factors carefully—finance, school, future activities, likes, dislikes, and other factors—and come to a conclusion.

No one can be 100 per cent certain that he is making the right decision when many factors are involved. Many have testified they are not now sure that decisions made 10 or 20 years ago were correct. But when one has made a careful choice, it is best to face the future, assume that the decision is right, and work hard to make it succeed.

—EARL S. RUDISILL

The Lutheran

We Get a New Catechism

Learning the Way: A Catechetical Guidebook for Youth. By Donald F. Irvin. United Lutheran Publication House. 208 pages. Cloth binding \$1.85. Paper binding \$1.50.

Teaching the Way: A Pastor's Guide for Catechetical Instruction. By Donald F. Irvin. 144 pages. \$2.

Teaching confirmation classes will be easier and more effective from now on. The long-awaited new material is ready for use. Interestingly written and attractively printed, it is the first major addition to the store of catechetical teaching material since Dr. Frederick Nolde's *Study Helps*.

At recent United Lutheran Church conventions there has been a strong demand for new confirmation courses. In 1948 the Faith and Life Committee made an urgent recommendation that such a course be provided. In response, the Parish and Church School Board arranged for Pastor Donald F. Irvin to undertake the work. He had a record of notable success in writing effectively for teen-agers. His *Life of Jesus*, also written for teen-agers, made its appearance only a few months ago.

Learning the Way is planned according to the traditional order of the catechism. After a brief introduction, there are units dealing with the Ten Commandments, Creed, Lord's Prayer, Sacraments, and responsibilities of a confirmed member. Provision is made for 27 separate class sessions, which fits the usual schedule for a one-year confirmation course.

The course calls for memorizing a considerable part of the catechism and for daily Bible readings, as well as occasional class projects. A valuable section on vocabulary accompanies each lesson. What youngster can define words like "raiment," "covetous," or "conjure"? With each lesson there is a guide sheet for homework or to check up on class accomplishment. This is perforated for easy removal from the book. The text of the proper section of Luther's *Catechism* is printed with each lesson, an admirable provision.

The accompanying book for leaders, *Teaching the Way*, is a treasury of helpful ideas and guidance for class sessions. It includes a useful section about the organization of the class and another on current trends in catechetical instruction. For each

lesson it has suggestions about aims, background material, assignments for homework and questions to direct class discussion.

A list of visual aids for catechism instruction is appended, with advice to leaders not to overdo use of films and filmstrips.

After reading through this course, many pastors are going to wait impatiently for the start of their next confirmation class in which they can use such lively and timely material.

Confirmation classes constitute an urgently important phase of our parish work. They provide the basic instruction through which we hope to produce alert, intelligent, and informed church members. This new course will help our young people and be of benefit to the church for many years to come.

ALBERT P. STAUDERMAN

Synods Tell Their Stories

Story of the Midwest Synod. Published by Midwest Synod. 378 pages. \$2.

This is a history of the Midwest Synod and all the elements that formed it. It is the product, published after 13 years' labor, of a committee that know their history first-hand. This gives the book a very personal flavor.

This is also an extremely thorough book. It would be difficult to imagine what has been omitted. The history of the synod itself is treated extensively, also the histories of the institutions and organizations of the synod. There has been no stinting in the use of names and dates. Every pastor who has belonged to the synod since 1871 receives

mention, with biographical highlights. The last section of the book contains the picture and/or historical sketch of every pastor and congregation at present in the synod.

The reviewer has never seen a history which contains so many pictures of individuals and groups. The committee did an amazing job of locating photographs which must have been buried for years in many an attic, and they prove to be of considerable interest.

While hardly a book to be read in one sitting, this history is a valuable contribution to the story of the Lutheran Church in America. If you have any questions about the past of the Midwest Synod, this book has the answers.

FRANKLIN D. FRY

Philadelphia

The First Fifty Years of the Pacific Synod. By Edwin Bracher. Published by synod. 100 pp. \$1.

The record of the Pacific Synod's first half century is a story of hardship and triumph. It makes interesting and inspiring reading.

The dozen struggling congregations which got together in 1901 faced language barriers, competition from other Lutherans, and the difficult task of carving a niche for themselves in the rugged but rapidly growing Northwest. Frail congregations succumbed, but others were born to join the battle. The rise and fall of the ill-fated Pacific Seminary form a chapter in the story.

Since 1918 conditions have consistently improved, except for the bitter depression years. Membership has grown. Congregations, firmly established, have extended their work and improved their facilities. Mission activity has been so fervent that 15 new congregations have been established since 1941, after a 13-year period (1928-1941) when not a single new church was started!

When ULCA delegates visit Seattle in 1952 they will find themselves in the center of a small but faithful, progressive and forward-moving synod with a great future. Pastor Bracher has done the whole church a service in telling its story so well.

Philadelphia

ALBERT P. STAUDERMAN



Author (right) gives first copy of history to Dr. J. A. Leas, veteran Pacific pastor

Your Church

The Church and You. By Fred P. Corsom. Winston. 171 pages. \$2.50.

This book, scholarly in content, is yet simple enough to make popular reading, and practical enough to inspire action. Its earlier chapters trace the history of the church, reviewing its beginnings, growth, and expanding influence in relation to the individual, the home, and the state. The treatment is not academic or detached, but so personalized that each Christian feels himself a member of a living, growing organism.

The author impresses upon us the potential of evangelical Protestantism in making the influence of the Christian felt in every area of the world's life. He responds to the sentiment that the church's ministry is limited in an atmosphere thickening with paganism. He urges America, while it has the power, to create an environment hospitable to the Christian solution for world problems.

The place and importance of lay participation, the church and youth, the church's future, divisions within Protestantism, and Christian harmony are among the subjects treated in this helpful and stimulating book.

Allentown, Pa.

W. C. SCHAEFFER

OVERSEAS

FRANCE: Paris. Dec. 30.—"CAN WE promote stewardship in our parishes and learn from America how to do it, or must we first go through the spiritual experiences which underlie the American practice and to which we are yet strangers? How can we best put into practice our Lutheran confession of faith? Should we co-operate to the full in the big joint Lutheran-Calvinist institutions of French Protestantism, such as the theological faculties of Paris and Strasbourg and the Paris Missionary Society, or should we at all costs try to set up Lutheran institutions of our own? How are we as a little minority church to come out of our isolation and contact the world around us in order to evangelize the big secularized public?"

These were the subjects that recently aroused very lively discussions among some 30 French Lutheran pastors gathered in Bievres near Paris for the general pastoral conference. Conferences of this kind have been meeting under the auspices of LWF's French National Committee for some years. They unite pastors from Central France and Alsace-Lorraine who together form the "Alliance Nationale des Eglises Luthériennes Françaises," an organism resembling the National Lutheran Council. This year even the representatives of the French Lutheran Free Church, in communion with the Missouri Synod, attended.

BUT THIS WAS NOT the only peculiarity of this year's conference. It had been especially planned to prepare participants for the Lutheran World Federation assembly in Hannover next year. Themes were chosen to tune in to the assembly's motto, "The Living Word in a Responsible Church." Thus papers were read on the Scriptures and the Incarnate Christ as the Living Word, and on the church's responsibility for her institutions, for stewardship, for evangelizing through the press, and for closer contacts

with Lutheranism throughout the world.

It is the contacts with world Lutheranism, and especially with Lutheran churches in America, that have contributed a great deal to giving Lutherans in France a new consciousness of themselves, feeling themselves not merely as a peculiar branch of French Protestantism but as a French branch of world-wide Lutheranism. They are seeking anew for their place on their country's very peculiar religious scene.

On the one hand, there are only some eight or nine million Christians in the whole country, whose population is more than 35,000,000. Protestants number 1,000,000, and of these somewhat over a third are Lutherans. However, the center of gravity is shifting away from the very militant secularism that dominated the country not so long ago. Elections in various districts recently prove that if the government's new subsidy to church-run free schools was not exactly popular, neither was the "lay movement's" strenuous fight against it. Soon people will be tired of secularism and new opportunities will arise for the church.

How WILL the smallest of France's churches meet this challenge? The pastoral conference at Bievres, though not attended by as many pastors as previous gatherings of the same kind, struggled very courageously with some of these issues. An effort is being made to bring these to the knowledge of the wider church public by having some of the contributions published in booklet form.

Lutheranism seems to be on the way to becoming a newsworthy subject in France. Even Roman Catholic local papers in Alsace, where most Lutherans live, give considerable space to Lutheran news. And the big Calvinist weekly *Reforme* has recently carried articles for and against the renewal of a confessional Lutheran consciousness. Some fear that it may disrupt French Protestant unity or even endanger

the ecumenical movement. Others see in it a source of new strength for the church.

While big problems are being debated the church carries on its work and steadily meets its day-by-day problems. When a campaign was started in Alsace asking for more German instruction in the schools, the Lutheran church authorities—though Lutheran church services are held mostly in German—voted a motion leaving the decision on this to the parents and the public authorities and affirming the church's readiness to preach the Gospel in whatever language needed.

THE LUTHERAN REFUGEE committee "CLAIR," working with LWF support, is turning its attention to founding stable communities and linking them closely to the church. A very international group of pastors—Norwegian, Swedish, French, German and Swiss, is working there. In Paris itself, Lutheran services are held not only in French but in German, Estonian, and Latvian. DP students are also training for the ministry at the Paris faculty of theology.

A new liturgy has been worked out for churches of France and is being tried out by the congregations for a year beginning this Advent. American readers may be interested to know that the Lutheran *Common Service Book* has been used as one of the source books for the liturgy which attempts to go back to the origins of the Lutheran church service. One of the most interesting features of the new service is the provision of three lessons from Scripture for each Sunday of the year. The first of these is chosen from the Old Testament, which so far had been left out of the Sunday service altogether.

Echoes of the American-European theological conferences under the auspices of NLC and of the Missouri Synod are still heard here. The pastors who have little other opportunity for outside contacts appreciate them as theological "refresher courses" and opportunities to learn new points of view. It is being hoped that they will continue in future years.

—PETER FRAENKEL

AUSTRALIA: North Adelaide.—A NEW hymnal is being compiled by a joint committee of the United Evangelical Lutheran Church in Australia, which is a member of the Lutheran World Federation, and the Evangelical Lutheran Church of Australia which is affiliated with the Lutheran Church—Missouri Synod in the U.S.

Although the two Lutheran churches in Australia have shunned co-operative activities during the century in which they have existed side by side, they have been using a common English hymnal. The Australian Hymnal, printed in the early days of the transition from German to English, has served both synods to this day.

In recent years, it has been felt that the hymnal was inadequate to present needs. Therefore, a Joint Hymn Book Committee has been established. This new publication is not to be a mere revision, but a new hymnal. While based on the present book it will draw on the best material available from all sources. An attempt will be made to print it with the music. No date of time has been set for the completion of the work.

Union negotiations between the two Lutheran bodies are proceeding smoothly. All districts have held Joint Intersynodical Pastoral Conferences, devoted to discussion of the latest developments and the theses approved by the Joint Intersynodical Committees of the synods.

The last theses on hand from the committees dealt with eschatological questions. A satisfactory agreement on these matters has been reached except on the question of the Anti-Christ, discussion of which has been postponed until a later date.

Both Presidents General have reported progress in the discussions on the inspiration of the Scriptures. These discussions have reached a stage where it is possible that the greatest progress yet toward complete understanding might be made. It appears that a thesis will eventually be formulated in which both points of view, those held by the ELCA and those of the UELCA, will be fully and satisfactorily expressed without sacrificing the convictions of either group.

WISCONSIN:

This Palm Sunday, Missionary Shelhart says "This is Number Sixteen!"

MENOMONEE FALLS, WIS.—When Palm Sunday rolls around this year, Northwest Synod Missionary Dwight Shelhart will beam happily to himself and quietly say, "This is Number Sixteen!" For with the organization then of Lutherans of this Wisconsin community, Pastor Shelhart brings to 16 the number of missions he has started—always on Palm Sunday—in Wisconsin (13), Minnesota (1), and Illinois (1).

To organize these 16 missions, Pastor Shelhart has driven 300,000 miles. He has rapped his knuckles on the door panels of 20,000 different homes. He has never computed the number of invitations he has extended to become a charter member of those missions.

Mission No. 16, at Menomonee Falls, Wis., is well on its way to organization Apr. 6, with at least 100 charter members, and this despite sub-zero weather and hub-deep snow.

When asked about the continued good health of his mission-children, this successful mission-organizer pointed out the record in the pile of synodical minutes, close at hand. It was really amazing.

"At the end of 1950," he said, "the 15 missions had a baptized membership of 6,844." There's nothing in the United Lutheran Church that tops that. Kountze Memorial, Omaha, reports 6,533.

"Do these missions do pretty well by the red-side of the envelope?" I asked, knowing this to be a barometer question to establish success, etc., among many pastors.

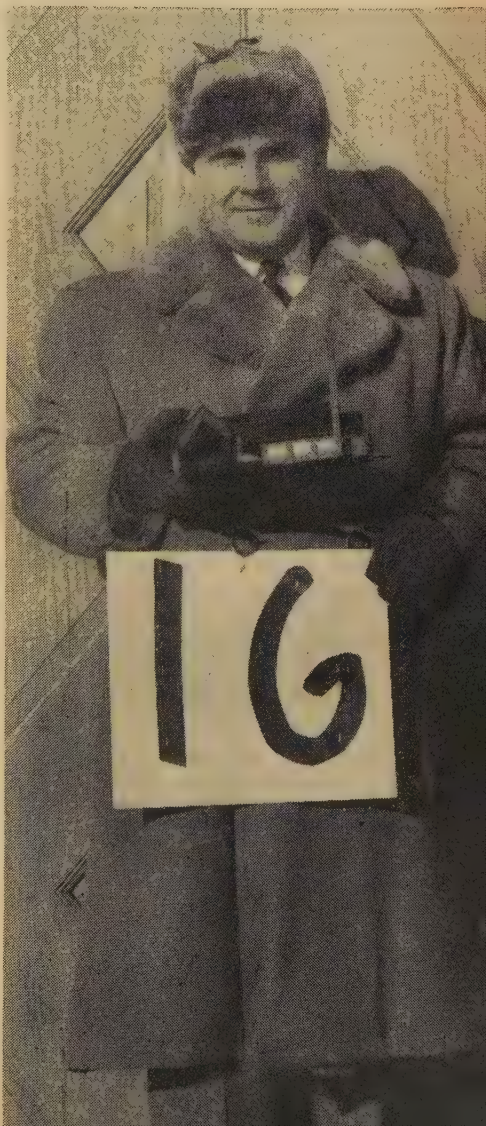
His answer all but floored me. The record showed that these 15 missions had contributed close to \$51,000 to the benevolent causes of the church in 1950. He was quick to point out that among the per capita giving leaders in the synod, his missions were right up there.

"How are these missions when it comes to spending on the improvement of their property?"

The figures were plain . . . \$281,345.

It just didn't seem possible that some of these missions, which once worshiped in

January 23, 1952





PASTOR John Rupley and family receive keys to Christmas-present car from Student Pastor Robert Hamilton. Car was gift of First Church, North Platte, Nebr.

lodge halls, dance halls and libraries, were now establishing records such as the minutes testified. Had this growth over a 22-year period been recorded in a single parish, it would have been a sensation. It still is, because it is spread among 15 missions, where the momentum of youth accelerates continuing growth.

"Where's the list of those missions?" I wondered if he was geared to "a-mission-a-year" policy.

Here is the list: 1929—Wooddale, St. Louis Park, Minneapolis; 1932—St. John's, Beaver Dam; 1938—Bethlehem, Portage;

1939—Bethany, Wisconsin Dells; 1941—Resurrection, Green Bay; 1942—Faith, South Beloit, Illinois; 1943—Trinity, Fort Atkinson; 1944—Calvary, Two Rivers; 1945—St. Timothy, Menasha; 1946—Mt. Zion, Watertown; 1947—Fox Point, Milwaukee; 1948—Gethsemane, Milwaukee; 1949—Redemption, Milwaukee; 1950—Martin Luther, Milwaukee; 1951—Bethel, Muskego; and 1952—Holy Cross, Menomonee Falls.

I had a feeling that as Missionary Shepherd's photo was snapped (see cut page 35) the reverse side of the "16" card was all ready for No. 17!

CHARLES A. PULS

WESTERN CANADA:

Saskatoon Laymen Offer to Help Interest Other Men in Brotherhood

SASKATOON—Laymen of Trinity Church here are co-operating with men of the Markinch Brotherhood in offering to visit other men's groups in Saskatchewan this year in order to bring "others the joys of Brotherhood study work and fellowship. Let us know," they've informed other congregations, "when you want us to come and we'll be there!"

The idea was born when the Markinch laymen motored to the Hub City at the invitation of the Trinity men for a joint meeting, an overnight stay and a fellowship breakfast the next day. The affair was so successful the men want others to enjoy such fellowship too.

FAIR WEATHER favored crowded churches for Christmas services out in the country as well as in the cities.

At Kronau, Sask., a special attraction was the dedication of a new electric organ on Christmas Eve. Church councilors Ed. Posehn and J. A. Enteneier had gone from house to house collecting money and pledges to the tune of \$2,100. Mrs. Moellman, organist and choir director, practiced to master the instrument before Christmas, so that all were delighted to hear carols on the new instrument. The Rev. K. W. Sterzer, supply pastor, dedicated the organ.

EDENWOLD, SASK., Lutherans surprised their pastor, the Rev. E. S. Rosenquist, with very substantial down payment on a new car when they learned he was planning to put a new motor into his aged model.

Faced with the problem of bringing a little of the spirit of Christmas into the hearts of new immigrants just arrived from Europe, civic organizations in Edmonton joined hands to provide a Christmas program with gifts for the children. In Winnipeg the YMCA provided such a Christmas program for nearly 300. Individuals in both cities opened their homes for individual immigrants for Christmas dinner.

TO SERVE BETTER an increasing congregation, St. John's, Edmonton, Alta., has introduced two morning services: one in English and one in German. The pastor, the Rev. R. Krisch, recently observed his 25th anniversary of ordination and 50th birthday.

CANADIAN LUTHERANS are not ready to unite, but they believe they can work together amicably in a Canadian Lutheran Council, perhaps even with Missouri included. That was the upshot of a recent meeting of delegates of the various synods at Winnipeg, attended by President Bergsusch and Seminary President Treusch. Cultural backgrounds, church practices and languages used in the services are still barriers to unity.

E. G. GOOS



PASTOR and Mrs. John Matthiesen beside new car presented by Trinity Church, Trenton, N. J., following his retirement after a 22-year pastorate

RECEPTION

story of the week

FOR WEEKS, Pastor H. Stanley Holman had been interviewing, instructing and offering assistance to people planning on joining Central Church, Seattle, Wash. As the day for their official reception at a Sunday morning service approached, he was happy over the fact that a total of 14 new members would be welcomed into the church.

Carefully, each was instructed as to his procedure at the proper time.

"I will walk to the center of the chancel and begin the order for the Reception of New Members," advised the pastor to the newcomers. "As I call your names, will you please rise quietly and proceed immediately to the chancel rail? As soon as all of you are standing in line, I'll proceed with the service."

A few had questions, naturally. Finally, all were sure they understood. Only sickness or similar emergency would prevent any of the 14 being present the following Sunday.

AT THE specified time, Pastor Holman began the special part of the service. As instructed, the new-members-to-be filed down the church aisle to their assigned places facing the altar . . . The Pastor began:

"Brethren beloved in the Lord: You have been commended to us by Sister Congregations as worthy . . ."

The pastor paused, glanced quickly up and down the line in front of him.

"I think I've missed someone," he said, almost as if speaking to himself.

Another short pause.

"I'm sure I've missed someone!"

A moment's silence, then:

"In fact, it's my wife's mother!"

MRS. E. A. ZIGLER, the forgotten mother-in-law, took her place quietly amid smiles all around the nave. Minutes later, she had transferred to the Seattle congregation from one in Wisconsin.

—DICK SUTCLIFFE



ST. TIMOTHY'S CHURCH, CAMDEN, S. C., ON ORGANIZATION DAY (see Home Missions)
... new mission grateful to Ebenezer Church, Columbia

ALABAMA:

"A Church is Born," a Christmas Present for the United Lutheran Church

BIRMINGHAM—Less than two months ago Lutherans in the Shades Valley section of Birmingham met in a junior high school to talk of starting a new church. Before the president of synod could finish his preliminary comments, a man arose and moved that the group organize immediately! Another man quickly offered \$1,000 as a starter! Before the meeting was over 43 had signed the charter membership roll. In a week almost \$5,000 was pledged.

On Dec. 23 Dr. C. E. Fritz, president of the Georgia-Alabama Synod, preached the organizational sermon entitled, "A Church 'Is Born.'" Fifty-nine confirmed and 83 baptized made up the charter roll (*see cut, page 45*).

But another announcement added to the amazing story—the church in which they were organizing was no longer Canterbury Methodist but *the new Shades Valley Lutheran Church!* Besides the church the property includes a parsonage, a two-story activity building and almost two and a half acres of land. The price: only \$45,000!

Mayor H. C. Crelly of Shades Valley brought greetings from the city indicating that the property purchased was the oldest church landmark in the valley and best located.

PRESIDENT EDWARD RAMAGE of the Birm-

ingham Ministers' Association welcomed "the deep spiritual and courageous Lutheran spirit to the community." Vice Chairman Dr. Charles Warth of Christ Church, Birmingham, spoke for the sponsoring church. He told how long the mother church had waited to give birth to a new child. This is the third United Lutheran Church organized in Alabama in 1951 ... a real Christmas present to the United Lutheran Church!

DAVID F. CONRAD

PENNSYLVANIA:

Free Film Service Established

PITTSBURGH—A request by a group of pastors that audio-visual aids be made available to their congregations has resulted in the establishment of a pioneer



TRUE HOME MISSION SPIRIT

... a check for \$1,150

free religious film service by the Pittsburgh Synod.

The service, inaugurated Jan. 1, is available to 312 constituent congregations in western Pennsylvania, eastern Ohio and northwestern West Virginia. It now embraces almost 200 films and filmstrip items, with prospects of several hundred more being added within the next three months. All phases of religious interest will be covered.

The Synodical Audio-Visual Depository, as the service is called, is believed to be the first of its kind. Other film depositories are operated on a commercial or rental basis.

It is expected that the new depository will gradually replace co-operative ventures of a group of churches in a community by a program such as that sponsored by the Pittsburgh Synod Film Depository which is controlled, directed and paid for by a church group.

Following the request by a group of pastors more than a year ago, Dr. G. Lawrence Himmelman, president of synod, appointed a committee to study audio-visual needs. Synod approved the venture at its meeting last May.

On the committee appointed were Pastors Bruce R. Shaffer, Glassport, chairman; Lester M. Utz, Bellevue; M. L. A. Schilling,

—HOME MISSIONS—

SOUTH CAROLINA: When St. Timothy (mission) Church was organized Dec. 9 in Lyttleton Methodist Church, on hand to give moral, spiritual and (even more important at this stage) financial support was Dr. Carl A. Honeycutt. Representing his members of Ebenezer Church, Columbia, he presented a check for \$1,150.51 to Pastor-Organizer J. Shelton Moose. Ebenezer Church "adopted" St. Timothy as a home mission project for 1951.

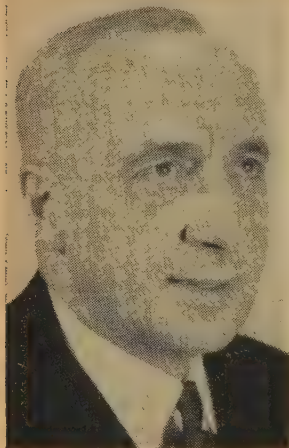
NEW YORK: Good Shepherd Church, Tonawanda, recently dedicated land for a future building and, at the same service, a collapsible altar constructed by men of the congregation. On a recent Sunday, members observed a Serviceman's Sunday, entertained personnel from Niagara Falls and Sanborn Airbase at dinner. During the holidays, members held a Car Caravan Christmas carol sing throughout the Brighton-Lincoln Park area of the parish.

WISCONSIN: Calvary mission, Two Rivers, recently received a \$2,000 contribution from a local manufacturing firm. The gift has spurred the members to increase their current expense pledges in 1952 by over 25 per cent.

NEW YORK: Title to a \$30,000 property formerly owned by the Congregational Church in Rochester has been acquired by the Lutheran Extension Society of Rochester and Vicinity. The Rev. Harold Sticht, of Troy, has been called by the Board of American Missions to serve as pastor-organizer, plans to begin services early next month.

Vandergrift; S. S. Shaulis, Butler; Paul E. Daugherty, Butler; William F. Pfeifer, Jr., Greensburg; Karl E. Kniseley, Latrobe; Layman J. Clyde Cloman, Pittsburgh; Mrs. E. G. Price, Pittsburgh; Mrs. J. L. Harmon, Apollo; and Dr. Donald L. Houser, missionary superintendent of synod.

The depository is located at synod offices in the Smithfield Building and is under the direction of Dr. Houser. Miss Virginia Kern is part-time secretary. W. LOWRIE KAY



CHAPLAIN STONG
... Petersburg to Pittsburgh

Stong to New Post

The Rev. Charles H. Stong, pastor of Zion Church, Petersburg, Pa., has accepted a call to the Lutheran Service Society of Western Pennsylvania to become a member of the Chaplains' Service Department. He assumed his new duties Dec. 1.

Pastor Stong, a native Pennsylvanian, is a graduate of Susquehanna University and Seminary and has served in the active ministry for over 25 years. He served pastorates in Marysville and Petersburg, Pa., in addition to having been a chaplain in the Army Air Corps during World War II, holding a commission of captain.

He has completed four years' graduate work in sociology and clinical psychology at Penn State. Prior to his graduation from Susque-

hanna, he did extensive traveling in England, France, Italy, Egypt, Palestine and Syria, studying for a short time at the American University at Beirut.

More recently, he served for nearly two years as executive director of public assistance for Huntington (Pa.) County.

Pastor's Surprise

Happy over the fact that the congregation had paid both Lutheran World Action and benevolence quotas in full for 1951, members of Grace Church, Altoona, Pa., decided to honor Pastor Edwin Clapper with a "surprise."

"It" turned out to be a large black notebook packed solidly with freewill individual gifts of money, sealed separately in envelopes and amounting to a "sizeable sum."

BAM Assistant Treasurer

Layman Fred C. Eggerstedt, prominent Lutheran of Richmond Hill, N. Y., and second vice president of Chase National Bank, has accepted appointment as the Board of American Mission's assistant treasurer.

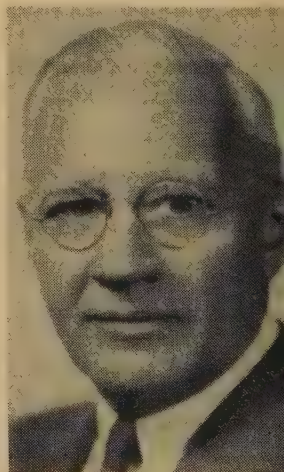
The separate post of assistant treasurer was created after recommendation by a BAM auditing firm that the office of comptroller should be separated from that of the assistant treasurer.

The Board took action, therefore, at its December meeting to appoint the for-

mer assistant treasurer, Mr. Beulah M. Weiser as controller and secretary of division of finance. Mr. Eggerstedt was appointed to be assistant to Layman Frederick Telleen, who has held the treasurership many years.

Mr. Eggerstedt has been with Chase National for years, is slated for retirement as second vice president in May. During his service there, he was responsible for developing a coordinating group to supervise all operating departments at the well-known banking institution.

A member of St. John Church, Richmond Hill, N. Y., Eggerstedt has been its chairman of the board for several terms during the past 10 years. At present, he is treasurer, a post he has held for five years.



LAYMAN EGGERSTEDT
... Chase to BAM

BRIEFLY SPEAKING



DEAN KALOHN

... for eastern New York

Kalohn Named Dean

Layman Frederick W. Kalohn, organist and choir-master of First Church, Albany, N. Y., has been elected dean of the Eastern New York chapter of the American Guild of Organists.

At his Albany post for the past 30 years, Mr. Kalohn has also served on the staff of the Silver Bay Summer Session, leading several courses and group discussions on church music. He is also an accredited instructor in church music, serving on the staff of the Church Institute held annually at First Church, Albany, for the Capital district.

He was active recently in a Choir Festival sponsored by the AGO at All Saints' Episcopal Cathedral in Albany where a choir of 800 voices presented a sacred concert before 2,100 people.

Reporting on conversations with members of his congregation during the recent Every Member Visitation, a ULC layman declared "one family I visited refused to contribute or attend because they didn't like the way pastor acts in church: turning his back on the congregation whenever he prays!"

Youngsters at St. Michael's Church, Oakland, Calif., were finishing the figures for the manger scene. All had painted and glazed figures of the Christ Child, Mary, Joseph, and were working on sheep. After painting each animal white, the young ones were adding soft white fuzz to give them a wool-like appearance. One lad worked hard in a corner, stopped suddenly and asked for "black paint." "What in earth for?" requested the teacher. "We're using only white paint today." "Yea, I know," replied the young man, "but I need black ... there ought to be at least one black sheep!"

When Marguerite Kruppenbach and Mildred Rhoads called at the Emmanuel Church office in Pottstown, Pa., and asked Parish Secretary Mary Mertz to "show us around the sanctuary; we want to 'see' the chancel especially," the three were in for quite an experience. Because her two visitors, both of them faithful members, are blind, Miss Mertz helped them "see" by guiding them to the pulpit, lectern and other points in the chancel and assisting the women in "seeing" through their sense of touch. An hour later, the two left with: "Now we won't feel so lonesome as we sit in church, for we'll know what it looks like and we'll be able to 'see' the pastor and choir at their places in the chancel!"

FAUX PAS DEPARTMENT: Jack Reycraft, "Staten Island Advance":

"Mr. Chairman!" the brand-new member cried,
And rose to speak—a pity!
Before his voice's echo died
He was heading a committee!

When a stranger in Woodbury, N. J., wants to locate a Lutheran pastor, he finds it necessary to look under "Hell . . ." in the telephone book. Woodbury's two Lutheran congregations have as their pastors: the Rev. Ralph Hellerich and the Rev. Louis K. Helldorfer.

MINNESOTA:

Humphrey's Prediction: "Vatican Ambassadorship Will Die in Committee!"

MINNEAPOLIS—Senator Hubert Humphrey, speaking to 300 Protestant ministers on Jan. 7, indicated that he does not expect to vote for confirmation of the appointment of General Mark Clark as ambassador to the Vatican.

"If this issue should come to the floor of the senate, and I doubt if it ever will, and if there is no more information available about it, it is not my intention to repeal the statute that denies the Vatican appointment," Humphrey said.

Humphrey said he has not had a chance to talk with either President Truman or Dean Acheson, secretary of state, about the appointment, but "as of this moment" he believes he will vote against it.

However, he advised the ministers that "if facts compel me to believe the appointment is vital to the security and self-interest and future welfare of this country, I'll not hesitate to come back and tell you I have changed my mind."

"I don't think that's going to happen."

This statement by the Minnesota senator was greeted by applause from members of the Minneapolis Ministerial Association and guest ministers from St. Paul at a breakfast in the Sky Room at The Dayton Company.

Humphrey told the ministers that a good deal of support for the Democratic party comes from people who want the Vatican appointment.

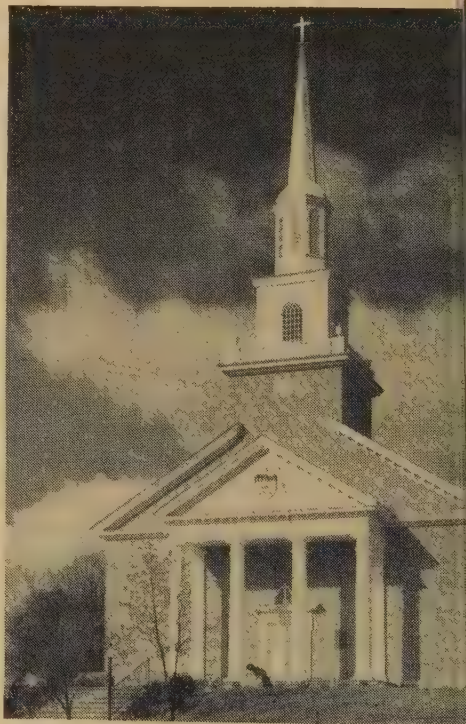
But he said, he was worried more than anything else how this country might be divided by this issue.

He said he couldn't see how it would help this nation and feared that the division over the issue might hurt the country.

Humphrey then told the ministers that he knew there were two things they were against: universal military training, and the Vatican appointment.

"But what are you for?" he asked the ministers. "Are you willing to transform the teachings of Christ into feeding the poor, or do you think it costs too much?"

"Do you believe in Point Four? Instead of going around and talking about taxes be-



VALLEY FORGE CHAPEL (see campus)

ing too high, we ought to get down on our knees and thank God we have a chance to help people in other nations."

He said the foreign aid programs are Christianity in action and ought to have the "undiluted" support of every clergyman in the world.

Humphrey appealed to the clergy to conduct their opposition in a "statesmanlike and gentlemanly" manner so it will not disturb

e excellent human relations now existing this community.

"Chances are one in a hundred that the appointment will not get out of committee, so there is no use stirring up undue activity," commented.

"I am sorry that it was on this issue that Protestants had to unite. There are so many worthwhile issues."

THE REV. GEORGE MOELLER, installed as pastor of Epiphany Church, Minneapolis, Dec. 2, 1951, has been called back into the chaplaincy, enters Chaplains' School Feb. 5, 1952.

AFTER SERVING 25 years as pastor of Reformer Church, Livingston, Mont., the Rev. Webster Clement has resigned to accept a call to Winona, Minnesota.

Three congregations and 10 pastors have left the Lutheran Church—Missouri Synod—to join the new Orthodox Lutheran Conference formed Sept. 26 at Okabena, Minn. Other congregations of Missouri feel that officials are "high-handed" and that the synod is "becoming too liberal theologically." These dissenters declare "the pope is anti-Christ." They oppose any connection with or countenancing of any man-made organization.

THE ANNUAL WINTER RETREAT of the Luther Leagues of Central Conference scheduled for Jan. 26-27 has been cancelled by special action of league officers in order that the young people may attend the Youth Day Sessions of the Conference of Evangelism which will be held Jan. 26 in the Minneapolis Armory.

THE TWIN CITIES Lutheran Student Foundation closed its books for 1951 with a healthy balance due in large part to liberal Christmas gifts from individuals, societies and congregations. The Rev. James Claypool, serving as student pastor during the absence of the Rev. Wm. Larson, on leave of absence to complete graduate work at Boston University.

THE LUTHERAN WELFARE SOCIETY of Minnesota sponsored an all-day "Institute in Pastoral Care and Mental and Emotional

CAMPUS

GETTYSBURG College President Henry W. A. Hanson took part in recent dedication of new \$650,000 Valley Forge Military Academy chapel. The Chapel of St. Cornelius the Centurion (see cut opposite), honoring academy's 74 graduates who have made supreme sacrifice to country. General of the Army George C. Marshall was chief speaker.

WAGNER College's School of Nursing Dean Mary Burr is proudly showing a letter from a patient in the Sea View Hospital: "Miriam Plitt (Calvary Church, Baltimore, Md.), a student nurse from Wagner College, was (my nurse) here at Sea View . . . and in 20 years of confinement to a hospital bed, I have never had a more capable nurse or one more attentive to her duties than Miss Plitt . . . extremely helpful, kind and courteous, never giving any indication that her task was disagreeable! Her cheerful smile and effort to please were an inspiration!" Miriam graduates from Wagner's School of Nursing in 1953.

MIDLAND College's a cappella choir of 55 voices presented a Mutual-wide (radio) concert Jan. 11, then left campus for a three-week concert tour of the Pacific Northwest.

MUHLENBERG College's new field house is being held up following an announcement by the National Production Authority in Washington, D. C., that it is rejecting Muhlenberg's application for steel. Members of the board of trustees feel that the delay may be indefinite.

WAGNER College's basketball team, Greater New York Conference champions for the past two years (currently tied for first in 1952 competition), won another championship by winning the Hofstra College Christmas invitation tournament. The Seahawks topped seven schools: St. Lawrence, Cortland Teachers, Williams, Trinity, Alfred, Queens and Hofstra, winning in direct competition against Cortland, Trinity and Alfred. Wagner's Bob Bosley was chosen Most Valuable Player of the tourney.

NEWS IN THE CHURCHES

Disorders" Jan. 14. Visiting psychiatrist was Dr. Wilhelm Bitter, executive secretary of the German Society for Psycho-therapy and Depth-Psychology and president of the Physicians' and Pastors' Association of Stuttgart.

THE RESIGNATION of the Rev. George Koehler, pastor of Holy Trinity, Superior, Wis., was accepted effective Feb. 10.

SENIOR DONOVAN MYERS, Northwest semi-

narian, has accepted a call to Cannon Falls, Minn., subject to ordination.

ELEVEN CONGREGATIONS of Central Conference have now pledged \$3,700 for the support of the Conference Lake Camp 1952. The Rev. George Lundquist, chairman of the Finance Committee, sent out call for \$10,000 to meet cost of necessary improvement during the year.

PAUL LUTHER WETZEL

SOUTH CAROLINA:

Synod to Start "Bible in Daily Living" Emphasis Early

COLUMBIA—South Carolina Synod is not letting any grass grow underfoot as the 1952 emphasis of "The Bible in Daily Living" gets underway. Bible Teaching Conferences have been planned by the synodical committee on parish education, beginning January 20 through February 1.

Such conferences have been scheduled at Newberry, Chapin, Greenville, Clemson, Columbia, Johnston, Lexington, Cameron, Leesville, Rock Hill, Ehrhardt, Charleston and Florence. Wide interest has already been shown, and attendances at each are expected to be good.

Synod meets Feb. 19-21 in St. Paul's Church, Columbia.

NEW YORK SYNOD President Frederick R. Knubel, Knubel-Miller lecturer for 1952, presented his discussions of Pastoral Counseling to interested pastors and laymen throughout the South in Ebenezer Church, Columbia, Jan. 15-16.

THE NEW ADDITION to the parish building of St. Paul's Church, Mt. Pleasant, was dedicated Dec. 2. Synod President Karl Kinard was speaker.

THE REV. CLARENCE E. STUCKE has resigned St. Philip's Church, Newberry, to accept a call to Faith Church, Batesburg. He will succeed the REV. RAYMOND ELLIOTT WORTH who went to St. Luke's, Florence. THE REV. PAUL M. COUNTS accepted a call to Swansea-Sandy Run churches. . . . THE REV. BERNARD WISE comes to Redeemer Church, Charleston, from Pittsburgh, Pa. . . . THE REV. WILLIAM MORGAN resigned the Blythewood Parish to accept a call to Birmingham, Ala.

CHRISTMAS BROUGHT sunshine of Christmas love and joy to the 109 members now in the care of the Lowman Home for the Aged and Helpless. The annual party was held on Christmas Day. As the guests gathered in the dining room (all physically able to attend), they beamed at the decorations including a large well-lighted tree. Under



Women of the Church President Krepps, Pastor Keisler, Councilman and Mrs. Knoblock, with 109 gifts donated by St. Andrew's Church, Charleston, S. C., for 25th consecutive year for guests at Lowman Home, White Rock, S. C.



ALABAMA'S CHRISTMAS GIFT TO THE ULCA (see story, page 38)

the tree packages were spread some three feet deep. No children anywhere ever found greater joy in receiving and opening their Christmas gifts than these aged and helpless. Churches, Sunday schools, Women of the Church, Luther Leagues, Brotherhoods, other groups and individuals were responsible. Each dormitory was decorated in some particular theme regarding the coming of the Christ Child.

A CAPACITY AUDIENCE gathered in Holland Hall, Newberry College, Dec. 9, to hear the annual Christmas concert by the Newberry College Singers, a group of 53 voices under the direction of Prof. Milton Moore. On Dec. 11 the Mutual Broadcasting System carried a half-hour broadcast of Christmas music recorded by the Singers.

For the past 24 years the Women's Missionary Society of St. Andrew's Church, Charleston, has been furnishing gifts for individual members of the Lowman Home "family." Leaders in this effort have been Miss Annie Semken and Mrs. J. W. Knoblock, who have seen the number increase from a very few at first to more than 100.

A NEW SUNDAY SCHOOL annex is now being constructed by Reformation Church, Columbia, to give 15 classrooms. The structure is expected to be completed within a few weeks. Pastor Wynne C. Boliek said "the school had reached the point where something had to be done or ground would have been lost."

WYNNE C. BOLIEK

NEW YORK:

New Home Wing Dedicated; Two Churches to Co-operate

BUFFALO—The new wing of the Lutheran Home for the Aged in Buffalo was dedicated recently when Wittenberg College President Clarence Stoughton delivered the dedicatory sermon, and Architect Louis Greenstein expressed his "appreciation" for the "privilege of doing this work" by contributing a check for \$900 on behalf of himself and the various subcontractors. He indicated there would be "more to come."

Certificates of recognition were granted those representatives present from congregations who had oversubscribed their quotas in the recent drive for funds. Next year, a convalescent home is scheduled to be erected on the grounds of the home by the Lutheran Council of the Niagara Frontier.

By special arrangement, Grace Church, Rochester, and Concord Church, West Greece, have entered upon an overall parish plan. Pastor Paul Hoover, of Grace Church, will conduct services and carry on the pastoral functions of both congregations until an assistant can be called whose primary work will be to care for Concord Church.

DR. J. RUSSELL FINK, pastor of Second Church, Schenectady, accepted a call to

NEWS IN THE CHURCHES

First Church, Lyons, effective Jan. 6, 1952.

MEETING in Trinity Old Lutheran (ALC) Church, a recent "Turn-in-the-Road" Conference was held. Afternoon and evening sessions brought together representative pastors and laymen to hear Dr. Theodore Bachmann and Bernard Confer on the state of LWA, its plans and its needs.

OVER 500 from the Rochester Sunday schools gathered recently at Concordia Church for the Children of the Church Festival. An offering of \$273.80 was received.

Recent elections in Buffalo found Peter Frey, Holy Trinity Church, elected to the

important post of councilman-at-large for the city. At a caucus meeting of the Republican Party Mr. Frey was unanimously elected president pro-tem of the council by the Republican majority. In this position he will not only serve as president of the council in the absence of the elected president, but will also preside as mayor of the city in similar situations.

FRANK L. JENSEN

PENNSYLVANIA:

Thirty-year Dream is Fulfilled

ALLENTOWN—For 30 years, Layman Roland Wotring, of Union Church, Neffs, has dreamed of some day hearing the sound of chimes from his boyhood church like those he has heard many times and places during business travels through Europe.

Dec. 30 the dream came true when the layman helped dedicate chimes and carillon bells donated in memory of his parents.

HOLY TRINITY CHURCH, Catasauqua, was host again Dec. 2 to an annual assembly for all Allentown Conference church women which the women of Holy Trinity Church instituted and have sponsored for three years. This year Mrs. C. W. Baker, president of the ULC Women's Missionary Society, told the story of Lutheran rehabilitation work in Europe, illustrating her talk with pictures she had photographed on a trip in 1950.

Grace Church, Allentown, observed the 30th anniversary of the pastorate of Dr. Phares G. Beer at the annual congregational meeting Jan. 5.

THE ANNUAL MEETING of the Allentown Conference will be held April 29-30 in Holy Trinity Church, Bethlehem.

HENRY W. SNYDER, JR.

Charter Members Recognized

YORK—Members of St. Paul's Church, Hanover, recognized its 39 charter members



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Are Unchurched. Pray For Us**

recently when Pastor Paul Levi Foulk dedicated a bronze tablet on which was inscribed the names of those members on the charter roll 61 years ago. The congregation has grown to a confirmed membership of 1,400.

THE REV. WILLIAM C. KARNS, Willow Grove, was named pastor of St. John's, Littlestown, where he will succeed the Rev. Kenneth D. James, now pastor in Glen Rock.

DR. GEORGE E. BOWERSOX, former president of the West Pennsylvania Synod, accepted a call to St. Paul's Church, McSherrystown, Jan. 15, where he succeeds the Rev. Howard Bock.

THE REV. ROBERT F. FISHER, Grace Church, York, has resigned to accept a call to Temple Church, Brookline (Philadelphia), effective Feb. 1.

THE REV. CHARLES A. SHILKE has accepted a call to Trinity Church, Greencastle, and moved Jan. 1. He succeeds the late Rev. H. B. Burkholder. PAUL LEVI FOULK

NEW YORK:

First Service Center Since War Opened Near Times Square

NEW YORK CITY—New York's first Lutheran Service Center since the war was formally dedicated on Dec. 15. The Center is sponsored by the Lutheran Service Commission, a co-operative committee of the Bureau of Service to Military Personnel of the National Lutheran Council and the Armed Services Commission of the Lutheran Church—Missouri Synod. It is located at St. Luke's Parish House in the Times Square district.

The work will be administered by a local board under the chairmanship of the Rev. William Thierfelder, chaplain for the (Mo. S) Armed Services Commission in veterans' hospitals of the metropolitan area.

THE BOARD OF EDUCATION of synod is sponsoring their annual institute for pastors to be given in co-operation with the faculty

of Philadelphia Seminary. The institutes start this week in New York and move to Syracuse and then to Buffalo. Taking part are Drs. Theodore G. Tappert, Russell D. Snyder and Martin J. Heinecken.

OF INTEREST to Brooklyn Protestants was a reception Jan. 7 at Hanson Place Methodist Church in honor of Dr. J. Henry Carpenter, executive secretary of the Brooklyn

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NEWS IN THE CHURCHES

Division of the Protestant Council of the City of New York. Dr. Carpenter has served for 25 years, and was instrumental in the formation of the city-wide council. The Rev. Oliver W. Powers, president of the division, was among the speakers.

ST. MARK'S CHURCH, Brooklyn, free of debt, celebrated with a special service on Dec. 9. Synod President Frederick R. Knubel preached.

FIVE CHURCHES in Brooklyn (Holy Trinity, St. Philip's, Reformation, St. John's New

Jersey Ave., and Grace) are conducting a forum on "Courtship and Mixed Marriage" at St. John's Church on Jan. 31. Speaker will be Dr. Luther D. Woodward, Mental Health Service, New York State.

THE REV. GEORGE E. HECK was installed pastor of St. Luke's Church, New Rochelle, on Jan. 13. He was formerly director of the Rochester, N. Y., Inner Mission Society.

OLIVER W. POWERS

DECEASED

Rev. E. Albert Sievert

The Rev. E. Albert Sievert, retired New York Synod pastor and former director of the Kinderfreund Homes in Jersey City, N. J., died Dec. 20. He was 73.

Born in Germany, Pastor Sievert was brought to America as an infant and spent his early life in Meriden, Conn. He was graduated from Philadelphia Seminary in 1914 and was ordained in New York City that same year.

Subsequently, he served pastorates in Victoria, Inez, Tivoli, and Colettoville, Texas, organizing mission congregations in Colettoville, Houston, Vernon, Dallas and George West. He was president of the Texas Synod from 1923 to 1925 when he accepted a call to become secretary for emigrant and seaman's work for the ULCA's Board of Inner Missions. In 1931 he was called to Christ Church, Ridgely Park, N. J.; in '36 he became director of the Lutheran Welfare Association of New Jersey and was in charge of the Kinderfreund Homes until his retirement in 1946.

Surviving are his wife, Mrs. Elizabeth W. Sievert; a son, the Rev. M. Luther Sievert, pastor of St. Paul's Church, Rensselaer, N. Y.; two daughters, Mrs. Henry Beisler, Middleburgh, N. Y., and Mrs. Henry Werner, Allendale, N. J.

Interment was in Nanuet, N. Y.

Changes of Pastorate

IOWA

SHIRCK, JOHN. From United Church, Cole

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MINISTERIUM OF PENNSYLVANIA

REENWALT, ARTHUR E. From Zion Church, Marietta, Pa. To St. Peter's Church, Pittston, Pa. Rock and Center Sts., Hughestown, Pittston.

EUMEYER, ROBERT E. From St. Mark's Church, Williamsport, Pa., assistant pastor. To Zion Church, Wilmington, Del. c/o Zion Church, Sixth and Jackson Sts.

CHLITZER, CHARLES C. From Zion Church, Tamaqua, Pa. To St. John's Church, Columbia, Pa. 616 Locust St.

IONEBACK, LESTER W. From Mt. Zion parish, Lebanon, Pa. To Academy Gardens, Philadelphia, Pa., for Board of American Missions. 9242 Annapolis Rd., Phila.

NEBRASKA

EMPER, CARL. From St. Paul's Church, Linn, Kan. To St. Paul's Church, Hardy, Nebr.

NEW YORK

ANDERSON, HAROLD. From St. Mark's Church, Roxbury, Mass. To Holy Cross Church, Lake Ronkonkoma, L. I., N. Y. Hawkins Ave. and Lakewood Rd.

URA, WALTER. From Christ Church, Brooklyn, N. Y. To St. Thomas' Church, New York City. 217 E. 176th St.

CHREIBER, ADAM. From St. Luke's Church, Rochester, N. Y. To First Church, Poughkeepsie, N. Y. 327 Mill St.

JRICH, JOHN. To Grace-St. Paul's Church, New York City. 145 W. 71st St.

NORTH CAROLINA

REEZE, GRAY L. From First English Church, Richmond, Va., assistant pastor. To St. Andrew's Church, New Bern, N. C.

LINEBERGER, ERNEST R. From Christ Church, East Spencer, N. C. To Lumberton, N. C., to develop mission. Magnolia Court, Apt. 1.

NORTHWEST SYNOD

CARLSON, HAROLD. From Trinity Church, Ft. Atkinson, Wis. To Holy Trinity Church, St. Paul, Minn. 567 Bidwell St.

ACOBSON, J. W. From First Church, West Allis, Wis. To Grace Church, Kenosha, Wis.

MOELLER, GEORGE. From First Church, Cannon Falls, Minn. To Epiphany Church, Minneapolis, Minn. 4744—15th Ave. S.

INGLEY, A. R. From Great Falls, Mont.

To Resurrection United Church, Green Bay, Wis. 717 N. Buchanan.

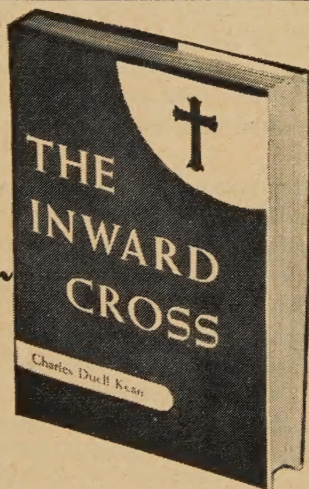
ULC CALENDAR

FEB.

5-8. Virginia Synod. St. Mark's Church, Roanoke

12-14. Georgia-Alabama Synod. Messiah Church, Decatur, Ga.

19-21. South Carolina Synod. St. Paul's Church, Columbia



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THE Inward Cross



At all bookstores,
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IN CONCLUSION

THE STORY OF the "Flying Enterprise" wouldn't have come out right if the ship had been saved. Such a struggle of a man against a raging sea couldn't be expected to have a completely happy ending.

But we were all in need of the rescue of Captain Carlsen himself. In a time when much of life is on a low level, or obscured in murky clouds, it is no small thing for us that a man decided to stand at his post regardless of consequence. And we needed the keen joy of knowing that this man had been brought at last safely to shore.

Ten big books about the Christian idea of "vocation"—of a man doing the duty he is supposed to do, without counting the cost—couldn't say as much as this throbbing story of a man who did it. We all learned again what it means for a man to stick to his job in the face of terrible odds. We can straighten our shoulders, and say to ourselves, "That's the kind of person God wants to let me be."

WE WERE GRATEFUL, TOO, for the story of Mrs. Carlsen, the faithful wife waiting ashore for her husband to return. The Lutheran pastor from the Danish church in Perth Amboy, the Rev. Kierkegaard Jensen, was with her much of the time after Christmas while the "Flying Enterprise" was rolling in the heavy seas. "God has been with my husband. I always knew and now I am sure. I am so very, very thankful to God," she said.

And her husband cabled from England, "Longing to hear from you. I am okey. Love to the children. Kurt."

Shakespeare wouldn't have said it in those words. But the Carlsens used the words that were right for them.

It strikes me sometimes that we all belong to the sea. Monstrous storms that

rage across our world are certainly too much for us. We can take a cozy refuge by ducking into some safe haven. But that too is a form of death. If we stand out in the storm, the sea is sure to close over us, unless somebody saves us.

But God knows about each speck of life adrift on the ocean. None of God's people can ever be lost. The sea may engulf them, but it must let them go.

It's not difficult to say these things in sermons. But Captain Carlsen acted them out with the North Atlantic for the stage and most of the world for the audience. (Probably some movie maker will try to produce this drama with a grease-painted captain sliding across the deck of a synthetic "Flying Enterprise" before a Hollywood camera, but it can be nothing but a tame copy of a very real thing.)

THE BEST OF IT is that this sea captain had been going about his quiet duty for years, with only a few people knowing about his fidelity and courage. Suddenly this man was picked up in the glaring spotlight. We are aware there are multitudes who live bravely and unselfishly but whom the newspaper headlines will never discover. These are the products of God's hands, working with the stubborn stuff of human nature.

We live amid a great company of the unknown people of God. In our various ways we are part of the company. Our chief reason for being alive is that we may make steady progress toward joining full-time the ranks of those who go about their business modestly in the hope of being good and dependable workmen in whatever assignment they get. Whether it is obscure or highly publicized doesn't make the least difference.

—ELSON RUFF

The Lutheran

LOVE IS NO LUXURY *By Marjory Louise Bracher*

Here is a book for all young people to read and keep for re-reading.

LOVE IS NO LUXURY was written as an aid in recognizing the forces which threaten the family and to offer practical help in creating and maintaining families which will be of true benefit to the individual and society as a whole. Ways in which parents may find time for each other and their children, the question of who shall exercise authority, the effects of fatigue and diet on home life, family religion, divorce, and birth control, are among the problems discussed in this simply written book. For those wishing to use LOVE IS NO LUXURY as a basis for programs for group meetings or as a text with study classes, discussion and program helps are provided at the end of the book. Paper binding \$1.00, Regular binding \$1.50

Practical Books for Young People

PRAYERS FOR STUDENTS *By John W. Doberstein*

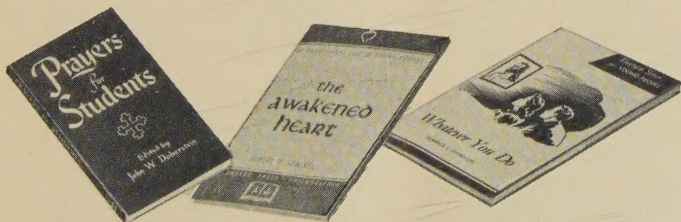
A collection of prayers written to help the student with his devotional life. Students lead busy lives and may well be reminded of the saying: "If you are too busy to pray, you are busier than God intended you to be." Most students have a study table and this little book belongs there, for it has within it the power to make studies and life more meaningful. 75c

THE AWAKENED HEART *By Robert Stackel*

A practical, step-by-step introduction to the actual practice of personal devotions. It was written to help young people bridge the gap between the actuality of our every day life and the ideal of a life naturally and firmly rooted in prayer and personal communion with our Lord. Informal in style, an excellent text for study groups or for private reading. 60c

WHATEVER YOU DO *By Clarence C. Stoughton*

Young people will find plain and clear-cut answers to many of the problems that confront them in every-day living. "What shall I do with my life?," "What is the meaning of Christian vocation?," "Why should I tithe?" are some of the vital questions discussed. 60c



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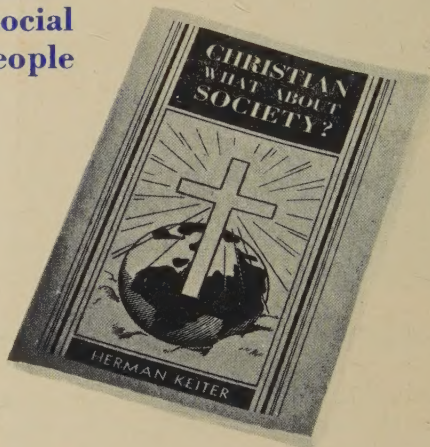
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